

FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

When, in July 1952, we announced the addition of the word 'Adult' to the title of our bulletin and broadened the scope of the contents, we pointed out that it was not always possible to disentangle what was 'adult' from what was variously called 'fundamental', 'social' or 'community' education. This was not to suggest that these words do not have precise meanings in particular contexts, but rather that Unesco, while it might have an interest in a particular approach to educational work with adults, had no wish to see the consecration of one particular label for it. But there was clearly another assumption behind the incorporation of the two words in our title: that work with adults, whether at the advanced or at the literacy level, had certain common features. This was an assumption made as an act of faith (and the same can be said for the assumption that work with adults in one cultural setting has fundamentally common features with that in another cultural setting) rather than a statement of fact which could be backed up with clearly demonstrable results of comparative research. But a judgment based solely on the articles received by the editors during the 18 months since the change, strongly suggests that the assumption was not ill-conceived. Whether the writers are discussing community work in 'advanced' settings, such as Dickerman and Sewell Harris in the present issue, or in settings of varying degrees of 'retardation' such as Burns, Bou or Blanguernon, there are apparent points of contact in the work of each. There is the same stress laid on discovery of the felt needs of the people; there is the sense of the educator going out to the people and taking their actual situation as his point of departure and attack; there is, too, the recognition that it is the group, by action and inter-action, and the community which determine programmes of work rather than the educator.

Differences of opinion and approach remain, and in selecting the contents of each number the editors do not attempt to gloss these over, nor are articles selected simply because they conform to a particular philosophy. It is true that the articles printed represent only about one-third of those considered by the editors. But a reading of the rejected material would show that the comparisons are not unjust.

An analysis of readers' interests based on answers to the questionnaires circulated with the October 1952 issue gives the following breakdown: 35.5 per cent give top preference to articles describing programmes of work in individual projects; 28 per cent prefer articles on general topics; 23.5 per cent articles dealing with organizational problems; and 13 per cent articles on classroom topics. These replies have served as a very useful guide in formulating our editorial policy. We are still, however, open to guidance and criticism from our readers and hope that they will continue to write to us, telling us in what way the bulletin serves their needs and in what ways it could be made more useful.

UNESCO ASSOCIATED PROJECTS—III. THE NAYARIT PILOT PROJECT

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This project was proposed by the Mexican Government to the General Conference of Unesco at its Second Session in Mexico in 1947, and the plans for it were developed in accordance with suggestions made at that time.

The area selected as the site includes the *municipios* of Santiago, Ruiz and Tuxpan in the Santiago Valley of the State of Nayarit. This is a tropical area of exceedingly fertile land which has an area of about 2,000 sq. km. and a population of 60,421, residing in 28 *ejidos* scattered along the banks of the Santiago River. The principal crops are corn, beans, tobacco, rice, bananas and coconuts. Malaria, paratosis and infant mortality are the principal health hazards of the region. The soil is fertile, but monoculture and primitive agricultural methods limit the yield.

The basic objective of the project is to stimulate and train the inhabitants of the Santiago Valley to solve their own social economic problems. Other objectives are:

1. To make the basic elements of modern culture available to the people.
2. To better economic conditions by improving work methods and pointing out new sources of wealth.
3. To preserve and improve the health of the people through health education and public health activities.
4. To promote arts and crafts and manual skills.
5. To provide sound recreational opportunities through physical, artistic and cultural activities.
6. To develop a broad spirit of co-operation and a sense of social responsibility among the people of the valley.
7. To improve the professional qualifications of the teachers working in the valley in accordance with modern educational principles based on the activity method and the recognition of individual differences.

The project operates under a director named by the Ministry of Education, but various other federal and state agencies are collaborating actively. Co-ordination of their work is effected through an advisory council, which includes representatives of the Ministries of Education, Agriculture, Economy, Health and Welfare and the Department of Water Resources, Communication and Public Works and related state agencies. The National Ejido Credit Bank, the National Farmers Confederation, the League of Agrarian Communities, the Confederation of Mexican Workers, the General Confederation of Workers, the Auto Transport Alliance, the National Chamber of Commerce, the Lions Club, and the Justo Sierra Labourers Mutual Society are also represented on the advisory committee.

Active work on the project began in August 1949, and considerable progress has been made. Achievements have been evaluated by two surveys carried out in 1949 and 1950 by students of the National University of Mexico under the direction of Dr. Lazlo Rodvanyi.

On the health front, information concerning the importance of pure water has been widely distributed and the people have been encouraged to drill protected wells and boil, filter or chlorinate drinking water. Swamps have been sprayed with D.D.T. or drained to check malaria and the people have been encouraged to screen their homes to keep out mosquitoes. Health education information has also been given in each *ejido* of the area by the three cultural missions working in the project and by the sanitation brigade assigned to the project by the Department of Public Health.

In agriculture, new varieties of corn and tobacco are being tested and farmers are encouraged to plant the more resistant and successful varieties. An agricultural expe-

periment station has also been established to test crops, fertilizers and methods of cultivation. New types of hen-houses and animal shelters have been introduced in the area and new rural industries, particularly the weaving of palm furniture.

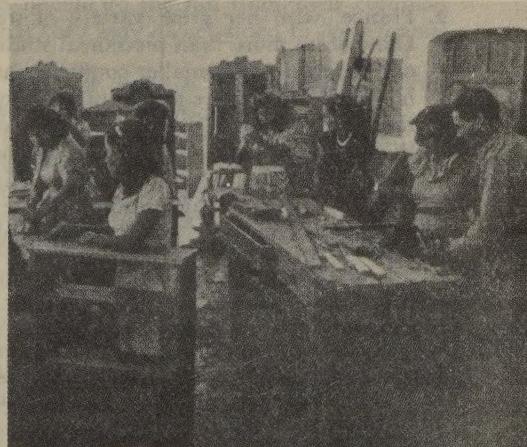
The cultural missions have worked especially with the women, encouraging material, moral and hygienic improvement in the homes. Classes in child care, nutrition, cooking, and serving have been organized for the women of each *ejido*.

Recreational and cultural clubs have been organized in all the villages. These clubs provide broad programmes of activities that include physical education, reading, poetry, the theatre, music and dancing (particularly local and regional dancing).

Efforts have also been made to improve the quality of instruction in the elementary schools and to encourage better school attendance. A secondary school has been opened in Santiago, the principal town of the region. A library of some 5,000 volumes has also been created.

To provide for the needs of the migrant workers who come to the valley each year to help harvest the crops, a type of school-on-wheels is planned. Specially trained teachers are being selected to teach reading, writing, arithmetic, health and related subjects to these peoples, who are largely Indians from the neighbouring sierras. The classes will begin when the migrants come to Santiago to work, and will be continued when the people return to their native hills by teachers who will travel about with them on their migrations.

This project has definitely helped the people of the Santiago Valley to improve their social and economic life. Visitors have all been impressed by the atmosphere of co-operation and fraternity that exists between the personnel of the project and the inhabitants of various *ejidos*.



Homemaking class (Photo: Unations).

THE TRAVELLING CENTRE FOR RURAL ADULT EDUCATION ORGANIZED BY THE CNFR¹

JEAN LABOREY

Ever since it was set up, the Confédération Nationale de la Famille Rurale has included among its aims the encouragement of public and private organizations concerned with the general education of the rural population and with its training in agriculture and domestic science.

In co-operation with families on its membership list, the confederation first made a survey of: (a) private agricultural training establishments (establishments providing correspondence courses, with or without instructors, rural colleges, apprenticeship homes, etc.); and (b) the various kinds of rural domestic training. It then set up the Comité National de Perfectionnement (National Development Committee) for such training.

Later, in the spring of 1946, it set up a Service des Stages et Voyages d'Études Agricoles et Ménagers (Service for Agricultural and Domestic Science Training Courses and Study Tours), the work of which should be of interest alike to families, teachers and pupils.

We shall try in this paper to retrace the gradual development of an experiment which has been going on for eight years and has involved close on 10,000 European countrymen and countrywomen, most of them French.

THE AIM

The aim of this experiment is to give the rural youth of France—more particularly the sons and daughters of farmers with small and medium-sized holdings (i.e. the majority)—an opportunity of improving their technical knowledge of agriculture or domestic science and at the same time increasing their value as human beings and members of society.

At the outset we were guided by two considerations:

1. Young farmers are always interested to see agricultural techniques that are different from their own or new to them, and they are even more interested when the social, human, economic and geographical factors accounting for the development of such techniques in a particular set of circumstances are presented to them, for this is a great help to a more complete understanding.
2. France, with her great variety of soils, climates and regional economies, would allow of no more than piecemeal studies of this kind. We therefore wanted to begin our experiment in smaller countries, having a large number of medium-sized family holdings and a more apparent geographical unity. The Netherlands was chosen for the inauguration of our training courses and tours as it answered these requirements. We had the great good fortune to find, in Mr. Guermonprez, Director of the Netherlands Volkshogeschools (Folk High Schools), and his assistants, a group of friends who were eager to co-operate at once in this experiment in the provision of general education as a complement to technical training.

¹ Confédération Nationale de la Famille Rurale, 22, boulevard de la Tour-Maubourg, Paris-7^e. Article adapted from the quarterly review *Adult Education* (published by the National Institute of Adult Education, 35 Queen Anne Street, London), with the permission of the author and publisher.

CO-OPERATION WITH THE VOLKSHOGESCHOOLS

Losing no time, Mr. Guermonprez decided in 1946 to set up the Foundation for the Organization of Agricultural Training Courses and Study Tours which, in agreement with the CNFR, he planned for young Netherlands countrymen and women and for young farmers from neighbouring European countries.

This was the beginning of a steadily expanding network of European exchanges.

TRAINING COURSES

In 1946, the trainees were pioneers. The following steps were taken to help them to derive the maximum benefit from their stay: (a) they were supplied with suitable reading material; (b) before being sent to a family, they spent four days in a Volkshogeschool, where they were given a general introductory course (social geography, general information on the country's economics and politics, conducted visits to farms and various institutions); this gave them a taste for learning about other things beside techniques; (c) at the end of the course they spent another four days in a Volkshogeschool; this gave them an opportunity of discussing what they had learnt and of adding to their knowledge of the Netherlands by further visits (to museums and social and economic organizations).

STUDY TOURS

These started in the spring of 1947. The Volkshogeschools now supply us with teachers and lecturers, help in finding accommodation and provide an atmosphere conducive to communal life. Thanks to the many friends of these schools, provision can be made in the programmes for a large number of direct personal contacts with Netherlands people and institutions.

POLICY ADOPTED IN FORMING GROUPS

Experience has led us to the following conclusions:

1. These tours do not attract young people under 18 years of age.
2. Mixed groups (young men and girls) should be avoided.
3. Homogeneous groups are preferable, consisting of 35 to 40 young people belonging to the same agricultural college or to the same regional youth movement, and accompanied by their own teachers or leaders. In this way they are able to make preparations for their journey together, to benefit to the full from their common experience, and to pass on something of what they may have gained to their friends and neighbours at home.

Another appreciable advantage is that a motor-coach with a loudspeaker can be used to provide a running commentary on the countryside.

4. Accommodation in private homes should be avoided. We tried the experiment for purposes of economy and in order to make closer personal contacts possible with the people of the country. But it soon proved a failure, for three reasons: (a) language difficulties; (b) shyness experienced by young people in homes generally much more comfortable than those they were accustomed to; (c) the impossibility of using any free time for talks, explanations, or exchanges of views on daily experiences.
5. Groups wishing to do their own cooking should not be accepted. The time that is spent in buying and preparing food, instead of in valuable study, is time wasted from the point of view of the tour.
6. It is necessary to convince those in charge, when discussing the programme of the tour with them, that the object is not to cover as many miles or pass through as many towns as possible, staying in a different place each night, but to make a

settled stay in a suitable locality, with long or short excursions every day by motor-coach.

7. Very long or crowded programmes should be avoided; the ideal length for tours is six days, not 8 or 10.

Staff conducting the tours: each group is always accompanied by a French teacher and a teacher from a Volkshogeschool who speaks French, specializes in conducting these tours and has nearly always drawn up the programme in consultation with us.

TOWARDS A COMMON EUROPEAN EDUCATION

The policy outlined above has made our tours almost identical with the general education 'short sessions' in the Volkshogeschools. We have the same emphasis on community life, the same educational methods, the same mixture of social classes (all of whom share the domestic duties), the same teachers and the same wish to stimulate the students' minds and arouse their curiosity.

From this co-operation between two nation-wide organizations sprang the idea of a moving or travelling Volkshogeschool, which for us, the CNFR, has become the Travelling Centre for Rural Adult Education, aiming at the promotion of a common European education. There is no doubt that these tours can be an excellent medium for the furtherance of understanding and friendship.

No lectures on any major European theme will, however, be found in the sample programme which we give as an appendix. Each student must arrive independently at his own personal conception of Europe.

THE EUROPEAN IDEA BROUGHT WITHIN THE REACH OF ALL YOUNG COUNTRY-DWELLERS

The students and their hosts for an hour, a day or three months (in the case of trainees) are awakened to the consciousness of their own national problems by comparing their ways of life and thought. The organizers of a 'travelling session' are able gradually to make students and hosts feel 'comparable' to each other in their needs and qualities, and united in their determination to be equipped to fulfil their mission.

No one who has listened to, or taken part in, the enthusiastic discussions which often continue well into the night—even in the dormitory—on the answers that a farmer, a director of a co-operative, a social welfare worker or a burgomaster may have given to questions asked during the day can fail to be convinced of the effectiveness of the contacts made during these tours.

Further proof of this is afforded by the strong sympathy that was aroused in the French countryside, at least as much as in the towns, by the disasters which overtook the Netherlands in February 1953, and the innumerable letters then sent by French rural families to the stricken Netherlands peasants.

FACTS AND FIGURES

Having now traced the development of our experiment, it remains for us to add a few geographical facts and figures.

The Travelling Centre of the CNFR alone (with the help, for 'sessions' abroad, of Volkshogeschools and similar institutions) has arranged the following activities. In France: 6 study tours or travelling sessions for foreign groups (Netherlands, Swiss, English and German), attended by 141 students in all, and 19 travelling sessions for groups of young French men and women, numbering in all slightly over 700. In Switzerland: 2 study tours and 5 travelling sessions of 9 days each, attended by 159 students, including 76 adults. In England: 2 travelling sessions at Avoncroft College, with a total of 64 students (8 days each). In Denmark and Sweden: 1 tour and 7 travelling

sessions for 277 students, totalling 2,673 days. In the Netherlands: 19 groups, 15 of them travelling sessions, for 550 students, totalling 3,500 days (as against 21 groups with 819 students travelling abroad in 1952).

Situations have been found for rather more than 75 French and foreign trainees.

Over the past eight years, the number of people using our service, either for training courses or for study tours or travelling sessions, has almost doubled each year and is now approaching 10,000.

THE EDUCATIONAL VALUE OF TRAVEL

The last 50 years has seen an enormous increase in the volume of tourist traffic, but it can scarcely be said that this has been accompanied by very great concern for the educational possibilities of travel. Tourist traffic is too often exploited for purely commercial gains, although it could serve as a medium for the improvement of general education and of international relations. For this reason we hope that our personal experience may inspire men and women who are responsible in various spheres for the upbringing of young people.

Our purpose is, and always will be, to *inform* young countrymen and women, through a kind of educational travel having agriculture as its predominant interest.

In this way we hope to open the minds and hearts of these young people to some of the big problems they will have to face in the future, whether personally or as members of the community.

Having awakened their consciousness, however, we then send them back to their natural educators—their families, youth movements, specialized cultural institutions (such as domestic science colleges and agricultural colleges), etc.

SAMPLE PROGRAMME FOR A NINE-DAY TRAVELLING SESSION IN THE NETHERLANDS

This session was organized for 41 young Norman farmers from the department of the Manche, aged between 18 and 25, brought together by the regional branch of their youth movement.

Saturday, 24 May. By coach to Amstérdam; commentary en route by the CNFR guide; first contact with the countryside as well as with its inhabitants and institutions.

Sunday, 25 May. After free time for attending church, conducted tour by boat of the Amsterdam port and canals. *Afternoon*. Visit to the museum of the Royal Tropical Institute, to learn about the main products of tropical countries and thus realize that the peasant is a universal figure who will constitute the common denominator in the future relations of France with the countries of the French Union. *Evening*. Illustrated lecture on the draining of the Zuyder Zee.

Monday, 26 May. Leave for the Volkshogeschool at Bakkeveen, in Friesland, passing the Wieringermeer polder, where Mr. Kemmeren's farm is visited; then across the Great Dyke to Leeuwarden and visit to the export co-operative for 'Frico' dairy produce. *Evening*. On arrival at Bakkeveen, tour of the cultural centre comprising the Volkshogeschool and its annexes—rural community centre, agricultural college, rural domestic science college, Folk High School—with introductions to the members.

Tuesday, 27 May. Day spent in making acquaintance with social and community life in the village of Oldberkoop (visits to 'Green Cross' social institutions and to schools). *Evening*. Lecture on the social geography of the Netherlands by Dr. Van der Wielen.

Wednesday, 28 May. Return to Amsterdam, visiting small co-operative concerns on the way—the central dairy at Drenthe, the Domo.

Thursday, 29 May. Almere; visit to the place where auctions are held at this centre,

where the horticultural co-operative has a membership running into several thousands. After a talk on the organization of co-operative markets, leave for The Hague where the party is received by the Secretary-General of the National Council and by the youth section of the European Movement. Visit to the Netherlands Parliament with a short talk on political problems in the Netherlands. *Evening*. Illustrated lecture on Dutch painting, by Professor Haesaert.

Friday, 30 May. Visit to a stock farm, a fruit farm and a horticultural college in the province of North Holland, to observe problems encountered in teaching agriculture and horticulture in the Netherlands. *Evening*. Lecture on the trade union movement in the Netherlands, by a member of the Foundation for Netherlands Agriculture (which includes the three farmers' unions and the three agricultural workers' unions).

Saturday, 31 May. Visit to the Rijksmuseum (Dutch painters from the primitives to Rembrandt); then reception in a village, given by members of the Catholic Youth Movement. *Evening*. Spent in summing up the tour.

Sunday, 1 June. Return to France, with a running commentary during the journey. It is worth mentioning that, although visits to certain museums and typical institutions are included in the programme of every tour, the organizers never take groups to the same village or farm more than once a year—this so as to avoid monotony and to enable a larger number of foreign hosts to be met by the students.

We should also add that every programme is studied individually and drawn up so as to take account of the geographical origin of each group and of the particular wishes expressed by its leaders.

THE SCHOOLS FOR NOMADS IN THE HOGGAR

CLAUDE BLANGUERNON

In 1947, a boys' school with two classes was opened in the oasis of Tamanrasset. The village children were shy of coming to it at first but soon attended in large numbers. The fact had to be faced, however, that by the end of the first year not a single Targui was attending the school; only the village Negro children were enrolled. The problem therefore arose of finding a way of teaching the entire population, whether settled or nomad.

It may be useful, first of all, to give a brief description of the Hoggar, its inhabitants and their resources.

The Hoggar is situated roughly between longitude 1° and 8° East and latitude 19° and 27° North; it has an area of 350,000 sq. km. It is a mountainous region in the centre of the Sahara, difficult of access owing to its ruggedness. The formidable deserts surrounding the Hoggar have kept it in a state of isolation until quite recently. The climate, of a desert type, varies according to the altitude, and this enables the nomads to go in for stock-raising on a fairly large scale.

In the upper valleys of the wadis, underground water is scanty and is dependent on atmospheric precipitations, which are irregular. The scarce arable land is worked by Negro farmers, who irrigate it with the water accumulating under the alluvial deposits by means of a curious system of *foggara* (native wells). Such are the conditions prevailing in some 54 cultivated areas, Tamanrasset being one of the most important.

The population of the country is divided into two sections, one nomad and the other



settled; the former is occupied in rearing camels and goats, the latter in cultivating wheat in winter, millet and tomatoes in summer. The nomad (Tuareg) population seems, in many ways, to be the more attractive. The Tuareg, who have featured in many a literary work, form an interesting social community, living aloof, attached to their traditions and using an economic system which is still based on the principle of barter. Owing to geographical factors, the social structure of this community is still exactly the same as that obtaining in the Hoggar before the arrival of the French. The highly individual customs of this small people, the archaic nature of its still feudal society, together with the undeniable attraction it exercises, make it worthy of special attention from the French administration and more particularly from the educational authorities.

The Tuareg are a confederation of tribes under the command of a supreme chief (Amenokal), who is elected, although he must be of noble birth. The title of Amenokal confers ownership of the land, in accordance with oral tradition. Each tribe has a rigid caste system on a matriarchal basis. The noble tribes, which were formerly the protectors of the confederation and provided its warriors, now number three: the Kel Rela, the largest and most powerful, from which the Amenokal is chosen; the Tédjéhé Mellet and the Taïtoks (nearly all the members of the latter have emigrated to the Sudan). These nobles, who were once rich with the plunder from neighbouring confederations or from caravans crossing their territory without having paid protection dues, are now poor.

The vassals, called Imrad in the Tamahaq language, are divided into 19 tribes. They used to provide the camels required for the caravans and *rezzus* of the nobles. They were principally herdsmen; they guided the caravans and could be required to serve as reinforcements in any unusually large expedition. Every Tuareg family had Negro slaves to do the menial work. Although these Negroes are no longer slaves, they are still attached as servants to the family which maintains them. In practice, therefore, their life has not changed. Lastly, in the cultivated areas of the free Negroes there are the Harratins, who cultivate the land for the Tuareg, under precise contracts that are carefully observed.

The population of the Hoggar numbers about 12,000.



ESTABLISHMENT OF THE SCHOOL

The school in Tamanrasset was opened in 1947. Only the sons of the Harratins, the Negroes of the oasis, came to it; it became clear that not a single Targui was going to attend. But, if the balance of the country was not to be upset, the nomads, as well as the settled population, had to be taught. Since the Tuareg would not come to the school, the school must go to them. I was asked to organize a school for nomads by way of experiment.

The Tuareg looked on this innovation with misgiving and saw no advantage in sending their children to school. They were afraid that the teacher might spy upon their daily lives; that the school might work against their religious beliefs, and—these were their most serious objections—they pointed out that the children of the Imrad tribes helped in the day-to-day work, and that a young Targui must remain attached to his camp in order to prepare for his life as a nomad.

At the end of my experiment, I emphasized the fact that this people must remain nomad. Since, too, we were determined to respect its customs, there was little likelihood that the school would interfere with them.

It should be noted that a peaceful existence has put an end to the forms of artistic expression peculiar to the Tuareg—story-telling, singing, meetings for witty discussion—all of which used to be stimulated by their warlike activities. One of the objects of the school, then, should be to recreate a spirituality, to open up new horizons to minds becoming imprisoned in a limited setting. It would also seem natural that the French language should be the vehicle of expression in relations between the French and the Tuareg.

This school, which had at first been regarded with suspicion, soon came to be a part of the life of the country, owing to the enthusiasm and devotion of the teachers and also to the fairness of the Tuareg chiefs, who frankly admitted that their fears had been groundless.

THE CHILDREN

I shall not discuss the Negro children of the cultivated areas, who are similar in all respects to those living in other oases of the Sahara; we are concerned here with the Tuareg children attending the school for nomads.

Although the infant mortality rate, which has not yet been properly assessed, is undoubtedly rather high, the babies are, on the whole, splendid and doctors have always noted the excellent physical condition of the children between 6 and 15 years of age. The young Targui lives in the open air, running after the goats and camels, climbing the hills in search of lizards and small rodents, learning—without realizing it—to be a nomad.

The Targui is a cleanly person. If he does not wash himself, this is for lack of water or of the necessary facilities; it is also because he wants to retain the greasy blue colour which the indigo of his clothes leaves on his skin and which is a protection against the dryness of the air. Our Western notions of cleanliness are inapplicable here; the dry climate prevents sweat from forming in beads, and people do not get very dirty; also the terrific heat of the sun sterilizes everything, so that very few sores become infected. I think, however, that lack of facilities is the greatest obstacle to a more hygienic life; for instance, when the older pupils of 17 to 25 years of age come to Tamanrasset, where the school shower is at their disposal, they use it often and with pleasure.

In the camps of the noble tribes, the children do not have to look after the goats; they therefore come to the school from the age of five. The children of the Imrad tribes, who look after the herds, begin coming to school at nine years old and over; even then the time-tables have to be arranged to fit in with local customs.

It is impossible to speak of a school-leaving age, for school work is gradually becoming a part of the camp life, and the adults attend school when they have time to spare. Their attendance is somewhat casual, but the important point is that they come spontaneously.

INTELLECTUAL POTENTIALITIES

The Tuareg usually have excellent memories, for all their traditions are handed down by word of mouth. Their memories are also well trained, particularly in matters



... and the pupils (Photo: Unesco).

connected with their life as nomads. They have to remember certain routes and the landmarks that distinguish them; they must be able to recognize the tracks of their own mounts, the tracks of men and of all the desert animals; further, all their customs must be engraved upon their minds. It is for the teacher to make use of this active and reliable memory in introducing school work into the daily life of the Tuareg.

MORAL QUALITIES

The Targui child is docile once he has accepted the teacher, but he is very touchy. He is often obstinate; he has courage; he does not always bring this quality to bear on his lessons, although he can work hard for short spells; perseverance is not his outstanding quality.

The young Tuareg are scrupulously honest; they never steal and they abhor lying. I have never known a Targui to lie deliberately; he prefers to keep silent if he cannot speak according to his thoughts.

This picture would not be complete without mention of the Tuaregs' courtesy and innate nobility as well as their keen sense of personal dignity. They are suggestible and impressionable; this is probably due to their outlook on life, which is sentimental rather than rational. They are said to be given to begging, or at least to be eternally asking for something; this is to judge them by Western standards, whereas their attitude should be seen as the corollary of desert hospitality. In his own home, a Targui would give everything in his possession to a guest who might ask for it. It therefore seems to him perfectly reasonable to ask frankly for what he wants. But he is discreet; he does not press the point; he understands a refusal when he knows from long experience that the person who is refusing is a good friend.

ORGANIZATION OF THE SCHOOL

At Tamanrasset, there are two classes for the settled population, attended by the sons of the village Harratins, the sons of the Mozabite traders and a few French boys. A third class provides agricultural training for the sons of farmers. A class for girls was also opened last year. All these classes for the settled population are similar to those in the Sahara.

The classes for nomads, which are accommodated in the camps, follow the Tuareg during their annual migrations. Each teacher has a small tent which represents his private apartment; his furniture consists of a folding table and a folding chair, a camp bed and a pneumatic mattress. He also has cooking utensils suited to the needs of the country.

Two pack-camels are used for the transport of water and for short journeys. A 'boy', paid by the community, attends to the teacher's material needs: cooking, water supply, rounding up of the camels, school meals, building of the *zeriba* (hut made of branches), etc. This 'boy' serves the teacher in the same way that the *iklan* serves the Targui.

A large tent (5 by 5 m.) is assigned to each class; the teaching equipment and the medicine chest are stored in it, and the children come to it for their lessons. Sometimes, when it seems certain that the camp will remain two months in the same place, a *zeriba* is put up. Unfortunately, as large branches are scarce, it is often impossible to build this modest shelter, which is a luxury in these parts.

In a nomadic community there can, of course, be no system of boarding-in; there is, however, a school canteen subsidized by the government. This works differently according to the tribes. It would be impossible to serve a hot midday meal every day to the children of the noble tribes without giving offence. But the children need more food. We have therefore adopted the following policy: twice a week, the teacher invites his pupils to a substantial meal, which can be done without wounding their suscepti-

bilities, and every day the 'boy' of the school for nomads serves them with a traditional tea. The children of the Imrad tribes are given a substantial hot meal (couscous, bechena, etc.) every day in the school canteen, but they only have tea as an occasional treat. These classes need regular supplies; the teachers must feel that they are being kept in mind in the oasis (personal and official mail, postal transactions, etc.). This is the director's responsibility.

He has a Dodge motor truck (4×4), intended for the transport and provisioning of classes for nomads, and he must see that it is always in working order, for use in case one of the classes has to make a long journey, for instance, or one of the teachers falls ill and has to be moved. The provisioning of a class entails the following operations:

Purchase of the supplies in the village or at the military supply stores.

Storage of the supplies at the Tamanrasset school for a few days before the departure.

Official and private mail for the teachers, and postal transactions.

Accounts of expenditure incurred by teachers and by the canteen.

Preparation of the motor truck for the journey: overhaul of the engine; material for emergency repairs; camp equipment; food and water for the journey.

Purchase of traditional presents for the Tuareg.

Travel, sometimes along tracks but more often, over trackless regions.

At the camp: work with the teacher (accounts, supplies, canteen).

Questions connected with the school.

Local contacts; news from Tamanrasset; tea with the Tuareg; conversations.

Return journey.

Cleaning and general overhaul of the motor truck.

Every month I visit all three of the classes for nomads.

By using the battery of the motor truck, we are able to give lantern-slide shows in the evenings. Unfortunately, we have no film equipment, wireless set or magnetophone, which would help us considerably in arousing the interest of the population.

THE TEACHERS

It will be readily understood that teachers for nomad schools must have a true vocation for their work. They must also, of course, be unmarried and must offer their services voluntarily for camp life. It is desirable to make certain that, on appointment, they are possessed of physical endurance, a well balanced mind and character, and sound judgment.

School inspection is carried out by the primary inspector at Batna. With the help of the school's motor-car, he has been able to visit the classes at the camp of the Amedokal and of an Imrad tribe. However, the journey from Tamanrasset to one of the classes for nomads is rather like an expedition.

At present, the adaptation of teachers to the nomadic life depends on their own personal qualities and daily experience. It would be advisable to appoint some unmarried assistant teachers to Tamanrasset. Living in a Tuareg environment, they would receive advice and guidance, and whilst giving lessons could serve a period of probation in the nomadic life. They could then be called upon, when necessary, to replace teachers already in service.

INTELLECTUAL AND SOCIAL AIMs

The following are my own personal views. Theoretically, the intellectual and social aims are the same as those pursued in the schools in Algeria, but I feel that we should be failing in our duty if we did not adapt ourselves to the inhabitants and the country. In this connexion, it may be useful to make a few suggestions of a cautionary nature:

1. There should be no interference with local customs.

2. Care should be taken not to adopt a definite position regarding religious matters or, better still, this subject should be avoided.
3. No attempt should be made to hasten unduly the development of certain social groups, as this might upset the balance of the Tuareg confederation.
4. The Hoggar should be considered as a geographical unity, rather like a natural reserve, and its individual social and economic characteristics should therefore be protected against haphazard measures that might be taken from without.

For the time being, our aim should be to reach as many Tuareg as possible. We should teach them to read and write French reasonably well and speak it with sufficient fluency to be able to talk on matters relating to their daily life; to do arithmetic and to discuss the simple problems which they have to face. We should not, as yet, attempt anything more ambitious in the purely educational field.

But a teacher at the school for nomads, living as he does in constant touch with the Tuareg, can go further. He can tell them about France, about our customs and ways of thinking, the beauty of our towns and countryside, the work of our leaders. This he does, not by way of lessons in class but in the course of friendly chats—adapting his methods to the 'oral tradition'. These casual conversations are never impersonal and formal, like school lessons; they arouse spontaneous interest; they have the advantage of enabling the Tuareg to gain knowledge without apparent effort. The teacher should, of course, prepare these conversations in advance to a certain extent, so as to avoid useless digressions and repetitions.

Thus, teachers in nomad schools should always bear in mind the following points: (a) All teaching that is not intelligently inspired may defeat the very purposes for which it is intended. (b) In spite of the teachers' efforts, the social results may seem disappointing; the work must nevertheless be continued, methodically and perseveringly; social development will show itself in different ways, according to the aspirations of the tribes that are being educated. It may perhaps not be possible to discover these underlying aspirations early enough. But to go against them would lead later to growing pains more serious than the frictions that might be avoided by directing development along definite lines.

It may be said that the school is intended to give the Tuareg, by slow degrees, a sufficient grounding in knowledge and reasoning to enable them to express themselves freely and choose the social institutions suited to their own particular qualities and their still unformulated desires.

THE DEVELOPMENT OF A PRODUCTION UNIT

DONALD BURNS

The Unesco programme for Technical Assistance to Haiti included the establishment of a production unit which would be responsible for the production of educational materials and other reading matter for use in the national campaign against illiteracy. This unit was established in Port-au-Prince towards the end of 1951. The present article attempts to outline some of the procedures which were found practical in developing the work in reading materials and some of the problems which were encountered.

The title 'production unit' suggests that its work was predominantly technical in character and one thinks at once of the many problems which are bound to arise in the establishment of a small unit responsible for the printing and illustration of its own textbooks. Production in this sense was one of the unit's major responsibilities but not

its only one, nor, in retrospect, that which absorbed most of its energies; for before a single text or pamphlet could be printed, answers had to be found to a dozen different questions none of which bore directly on the printing process: which will be most effective in a campaign against illiteracy among adults—books, pamphlets or perhaps a series of flash-cards with captions? In what field are these required most urgently, in health or in agriculture, or should an absolute priority be given to the basic processes of reading and writing? In what language should publications be prepared—in French which is spoken by a portion of the population,¹ or in Creole which is spoken by all?

These and the many questions which follow from them send the imagination roving over the whole field of education. None could be answered without some knowledge of the Haitian educational system as it was and also the programme of educational reform to which various ministries were committed. A rapid survey of the programmes in hand was therefore an essential preliminary to production and, after this, close and continued liaison with the various departments which the unit was intended to serve.

PREPARING A TEXT

In general, the proposal for a publication was initiated by one of the government departments which had a special interest in the campaign against illiteracy. A proposal for a series of leaflets on agricultural problems came from the Department of Agriculture, another for leaflets on infantile cholera from the Department of Health; these departments also suggested the factual background which they considered might be introduced into the publication. This rough outline formed the basis of consultations between the staff of the production unit and representatives of the department with field experience; at this stage, provisional decisions were made on the way in which the material should be presented and what kind of illustration was necessary. A complete draft was then prepared by the staff of the unit and checked again in consultation with the department before the final copy was agreed upon.

Most of the work carried out by the unit during the first twelve months was considered experimental; it was expected that changes would be necessary in text, illustration and format as comment came in from the field workers using the unit's publications. Co-operation with the ministries of Education, Labour, Health and Agriculture was an indispensable condition of production, for it ensured that the unit's programme of work was closely linked with the field work which each of these departments had undertaken in its own sphere—an essential requirement if the unit was to be able to give effective help in the combined campaign they were waging.

One frequently recurring problem in this phase of the work was to determine how far a text should be scientifically accurate, for there is often a wide gap between what a teacher wishes to teach and what he knows the pupil can assimilate. A good compost heap, for example, can be made by alternating several layers of vegetable matter and manure and covering the whole with earth, and the Department of Agriculture was anxious that more peasants should know of this easy and useful way of enriching their soil. But instructions which are too detailed can make the process seem impossibly difficult to a newly literate peasant. He wants to be told what to do clearly and simply and in the leaflet which tells him how to make a compost heap it was decided to make a deliberate concession to simplicity.

For the construction of the heap,
Make a layer of dry straw, grass or leaves.
Then spread over it a layer of manure.
Then put a layer of earth mixed with leaves.
When you've done this, cover the lot with a layer of earth.

¹ According to the census returns for Port-au-Prince (1949), approximately 11 per cent of the population of the capital spoke French.

The leaflet contains of course a good deal more information than this—how to site a compost heap, what to put in it, the need to water it from time to time—and each step in the narrative is amplified by an illustration. But these instructions constitute what was felt by field workers to be the absolute minimum for making the heap itself, and their experience was freely drawn upon in organizing, and where necessary simplifying, the material for this and indeed for every other publication for which the unit was responsible.

There was the further problem of endeavouring to make these publications seem ‘genuine’ to the peasant who was going to read them. The unit was entirely staffed by Haitians, but it was not always easy to decide, for example, what kind of building would be recognized by a majority of peasants as a clinic, and it seemed even more important to secure an authentic sociological background. The factual scheme of a booklet on yaws could be readily compiled from many sources, but its interpretation to the Haitian peasant presupposed familiarity with the habits of the country folk, their beliefs and their prejudices. Here the teachers and doctors, nurses and agronomists who put their practical experiences so readily at the unit’s disposal made an invaluable contribution, and any sociological validity which the texts may have is due to the wealth of knowledge which these field workers made available in the frequent and often lengthy discussions that took place around each of these texts.

As an example, a dozen illustrated flash-cards were prepared with captions showing how yaws may be recognized, what happens if you neglect them and some of the common ways in which the disease may be caught. But it was plainly not sufficient to ask:

What can you do if you have yaws?
The doctor will cure you if you go to the clinic.
All those sores will disappear in several days.

There is a common belief amongst peasants in the Marbial that if they wash themselves in river water the characteristic sores will disappear and hence the disease itself, and the next card deals with this:

You are wrong if you think that they will disappear by themselves.
You are wrong if you think the sores must be mature before they can be cured.
Go to the doctor at once.
The river water will not cure the disease even if you rub those sores hard
with the core of a corncob.

Finally it seemed that the effectiveness of such publications and indeed of the whole campaign in fundamental education depended very much on how far the peasant could be persuaded to help himself. Accordingly an endeavour was made to include directions of a practical character which could be carried out by the individual (or by the group under the teacher’s guidance). Thus, in the last three cards one conclusion in the series called ‘Intestinal Worms’ is that a latrine must be built.

Card 10.

Dig a hole away from the house.
Leave the pile of earth near the edge of the hole.

Card 11.

You can put up lattice work round two sides.
Then put a plank of wood across the hole.

Card 12.

Throw in some earth every time after you use it.
Never leave the dirt uncovered.

Similarly in the series entitled 'Flies':

Make covers to cover your food.
Make covers for your pots.
Place your food in a gauze safe.
Ask your teacher how you can make these things.

In 'Yaws':

If you have yaws, you must help the doctor to help you.
Wash yourself everywhere with soap.
Do this every day.

In drafting these texts care had to be taken to keep the general scheme as simple as possible, even though this often imposed a limitation on the amount of detail which could be included. Faithfulness in sociological background was essential if the text were to carry conviction; and for the message of each text to be effective it seemed that it should lead easily to some practical action based on the means available to the community.

LANGUAGE AND PRESENTATION¹

A preliminary survey had shown that Haitian Creole was used as the medium of instruction for beginners in all adult classes and this was the medium in which the unit was asked to prepare many of its publications. The status of Creole was hard to determine: some asserted that it was no more than *petit nègre* while others contended that it was well on the way to becoming a language in its own right, and though the issue was of no direct concern to the production unit its influence was felt in the variety of orthographies with which the unit had to cope. This handicap was perhaps more apparent than real, for the actual process of changing the orthography was easy and the disadvantage lay chiefly in the delay imposed on production.

A more serious handicap from the linguistic point of view was the lack of authoritative source books on Creole; in default of these, transcription and the choice of vocabulary had to be based inevitably on the speech habits of a few selected areas. In most cases it proved easy to prepare texts well within the range of the average peasant, though there were exceptions. On one occasion the unit was asked to prepare a leaflet for distribution amongst workers in rural areas which would explain briefly and with illustrations the purpose of a large irrigation scheme, to carry the title 'Challenge to Democracy'. No doubt the abstract conceptions implied in this title could be understood by a Haitian farmer if they could be put into Creole, but it seemed that such words defied translation. Apart from this question of conceptual difficulty, it seemed that a survey of the vocabulary resources of Creole, even though limited in scope, would have been of considerable help in the preparation of educational materials.

In the actual presentation of the text, illustration was considered to be of fundamental importance since, besides making the text more attractive, it helped to explain and develop its meaning. The introduction of two and sometimes three inset drawings per page in the simple booklet on hygiene in the family (*Ti-Jan ak Ti-lili*) probably achieved this purpose; but experience showed that illustrations could play a much larger role than this and in later productions on health topics an attempt was made to lay the chief stress on them. Here the text was reduced to the role of captions of three or four lines, though it still represented a reasonable amount of reading matter for the beginner (35 to 45 lines in each series); this change in emphasis was warmly welcomed by the

¹ See also: 'Social and Political Implications in the Choice of an Orthography'; Donald Burns. *Fundamental and Adult Education*, vol. V, no. 2, April 1953, p. 80.

field workers who used the series. The purpose was to put into the hands of the teachers materials which would satisfy an immediate need; and this these series appeared to do. The illustration was used by the class to interpret the text and so to discover how flies spread infection or how yaws may be caught from using the same pipe or glass as your neighbour. To those who might object that presentation in this form helps the peasant very little in improving his reading ability, the answer would be that this was not the intention of this series of productions, though they would probably make some contribution to that end.

Registration on the Multilith machine is so accurate that there is no difficulty in the use of coloured inks and a number of pamphlets were produced in two colours. They were of course much more attractive in colour than in black and white but as the Multilith had to be cleaned thoroughly after each colour the process was found to be time-consuming. Some of the advantage of colour was retained however by printing in black on a coloured ground and each of the flash-card series was printed in a distinctive colour.

Two other issues of an entirely practical character should perhaps be mentioned here. Some arrangement had to be made for cutting paper to the various sizes in use; and when a booklet had been printed it had to be bound. The purchase of a guillotine for the first and of a clipping machine for the second of these purposes seemed unwarranted and would have raised further problems of installation, training of staff and maintenance. In both cases, it was possible to arrange for the unit's needs to be met from local resources, but this was purely fortuitous and under less favourable circumstances the purchase of equipment and the training of staff for both these purposes would have to be envisaged.

EQUIPMENT

The principal items of equipment were a Varityper (model IAS-220) and a Multilith (model 1250). Both machines were worked hard and gave excellent service; each was used as far as possible by one operator alone who was also responsible for the maintenance of his equipment. This procedure seemed to work very well, and it is a tribute to the operators that they were able to produce good results after a short training which cannot have been as thorough as the manufacturers would recommend. But maintenance alone is not sufficient with equipment of this kind and the development of faults can only be avoided by regular inspections carried out by specially trained mechanics who had attended one of the short training courses organized by the manufacturers.

CONCLUSION

The production of educational materials was, however, but one of the responsibilities of the production unit and if the work were to be successful, it was clear that efforts had to be made to ensure the continuation and development of the programme. Above all it seemed necessary to show that with some guidance the teachers themselves were probably the people best equipped to plan and write the texts. The formation in one department of a number of 'subject' groups, each responsible for the preparation of a series of texts in their own speciality, gave some grounds for believing that this end might be achieved.

'Production' then was an ambiguous term which covered very much more than the reproduction of texts and could not be measured in merely quantitative terms. It was obvious that the contribution which such a unit could make to a country's educational programme could only be realized if pursued steadily and over a period of years; and this, it seemed, was a responsibility which the many Haitians who collaborated with the unit would consider it a patriotic duty to accept.

AN ANALYSIS OF PUBLICATIONS FOR ADULTS: PUERTO RICAN EXPERIENCE

RODRÍGUEZ BOU AND DAVID CRUZ LÓPEZ

INTRODUCTION

The large number of educational publications intended for adults is evidence of the veinterest that exists in Puerto Rico for the betterment of living conditions and the improvement of conditions for the adult population through education. These publications contain information on an extensive array of such topics as citizenship, health, foods and nutrition, working conditions, recreation, use of our resources and income and ways to increase agricultural production and to improve animal husbandry.

Different government departments and agencies, as well as private and semi-private institutions, are trying to share this responsibility. Among the institutions that participate may be mentioned the departments of Health, Labour, Agriculture and Commerce, the Extension Service in Agriculture and the Experiment Station (the last two of the University of Puerto Rico), the Cancer Institute and the Anti-Tuberculosis Association of Puerto Rico. These, between them, have excellent medical and nursing staffs, sanitation officers, health educators, dieticians, agronomists, veterinarians, agricultural agents, labour supervisors, educators and conciliators, social workers, teachers of agriculture, home demonstration agents, and specialists in different phases of agricultural and animal production. From this staff are recruited the writers of bulletins, leaflets, circulars and magazine articles of the different departments and agencies. Their duty is to impart information to the people about fundamental facts, discoveries and procedures which might result in an improvement of our ways of living.

Most of the publications contain such useful information that every effort should be made to have them written in a way that may be understood by the persons they are intended for. If they have not so far completely fulfilled their aims, the failure is due to various factors. The main reason is the difficulty of the subject matter and of the language used in presenting it. Both are well above the level of instruction of the persons that could profit most from this type of literature.

OBJECTIVES

To study the situation from an impersonal point of view, an analysis was made of a series of these publications with the following questions in mind, to act as guiding objectives: (a) Are the publications written in a simple style so that people of little schooling can understand them? (b) Is the level of difficulty of the matters discussed adapted to the level of instruction of the groups? (c) Are they brief enough to ensure their being read by the public at whom they are aimed? (d) Is the material presented in an interesting way? (e) Are the publications adequately illustrated? (f) Is the format handy and attractive?

OUTLINE OF PROCEDURE

In the study over 250 publications were examined. These were intended to convey useful information to persons of limited schooling, most of whom inhabit the city slums or the countryside. The following items were among those that we took into consideration in judging the publications: theme or subject matter treated; degree of difficulty of the material presented; style (particularly the vocabulary employed, the length and complexity of sentences and paragraphs, the types of exposition, the general tone); length; the illustrations; and the physical and mechanical aspects.

Although the bulletins, brochures, leaflets, circulars, magazines and newspapers examined do not constitute the total production of the organizations considered, they are sufficient to give a clear idea of the general character of the literature published.

The good points of the publications were pointed out first, our views being supported by examples and excerpts taken from the texts. The weak points were similarly singled out and exemplified. We included also a series of suggestions that might help future authors to approach at the right level the public at which they aim. Finally a brief summary of the main findings of the study was presented.

ANALYSIS

Over eighty different themes or subjects were identified. Besides this wide variety of topics, which in itself is a merit, the following good points were enumerated:

1. Abundant, specific information offered by experts about a wide diversity of items, such as care of animals, planting of trees, plant pathology, diseases of domestic animals, organization of co-operatives, laws and regulations governing working hours, food preservation, improvement of living conditions in the home, and rehabilitation of farms through federal aid to farmers.
2. Some of the bulletins are well arranged and indicate clearly the aims, the persons to whom they may be of real help, conclusions arrived at, and a brief summary of the findings or of the information desired.
3. The level of difficulty of some of them is acceptable.
4. Some are published on suitable paper, are brief and conveniently illustrated with photographs, diagrams, drawings and graphs.

However, these are the exceptions rather than the rule.

Among the defects, the greatest undoubtedly is the difficulty of the vocabulary in which most of this literature is written. In general, the vocabulary is technical and exceedingly difficult for the persons who would derive the greatest benefits from reading the publications. Some of these are necessarily difficult because of the nature of the subject matter, the purpose for which they were written and the particular group of persons for whom they were intended. A few are prepared for the use of specialists in different fields, chiefs of bureaux, government officers and technically trained personnel. But a considerable proportion of literature of this sort, presumably addressed to people of limited academic preparation, is quite unduly charged with technical terms.

Take, for example, a bulletin on the medicinal plants that can be profitably cultivated in Puerto Rico. It should be useful to country people, to farmers especially. The average Puerto Rican farmer has had very little schooling beyond the fourth grade. Moreover, his opportunities for further reading have been slight. When he starts reading a bulletin and begins to encounter such terms as: radicals, petiole, pinnately and palmately compound, segments, lanceolate, glabrous, inflorescence, corimb, peduncle, axil, reniform, involucre, receptacle, obovate, and filiform, he wonders what it is all about, lays it aside, and proceeds to do the same old things in the same old ways. Lost are the money, time and effort that went into the making of the bulletin. Lost is also the faith of many of these people in publications of this sort.

There is a crying need for direct, simple information on cancer. Instead what we get—important and accurate as it is—comes dressed in such words as difficult as: metastasis, neoplastic, proliferous, morphology, morbid genesis, melanoid cells, secondary bacterial infection, traumatism, pigmentous exoderm, epithelioma, and the like. Information on tuberculosis, a disease prevalent mostly among our underfed and ignorant people is presented in such words as: symptomatology, asymptomatic, pathologic, toxemia, bacilliferous, stigmas, innocuous, and lymphatic. It is obvious that publications of this sort can be of very little help.

Many publications are too long for persons who have scarcely learned the mechanics of reading. There are sentences of as many as 89 words. Quite a few paragraphs, too, are

much longer than is advisable. In one publication, for example, there are paragraphs covering one-third of the page, size $10\frac{1}{4}$ in. by $8\frac{1}{2}$ in.

Not infrequently one finds words and phrases used in a figurative sense, and literary and historical allusions beyond the cultural reach and power of interpretation of the slightly schooled. 'Symphony of hates'; 'attacking windmills'; 'offering the thousand and one nights to the working classes'; and 'to weave a Babylonian mantle of pessimism', are but a few of the expressions that presuppose a wealth of knowledge that the people for whom these publications are intended are far from possessing.

Many lengthy publications do not specify the groups among which they can be of most help nor the objectives the authors had in mind in preparing them. A few do not indicate the department or agency under whose auspices they were prepared.

There is need for suggestive titles that invite people to read and at the same time convey the idea of what the paper is about. There are too many long, technical, high-brow titles. Most of the bulletins, brochures, leaflets and circulars contain only printed matter. They lack adequate illustrations—graphs, pictures, diagrams and drawings. A good illustration, correctly placed and identified, can give as good an idea as a number of paragraphs and, of course, much more easily and impressively.

RECOMMENDATIONS

The following points may prove helpful to those who write for the unlettered.

We need more information, simply and briefly written, on such matters as hygiene, nutrition, family relations, home economics, agriculture, animal husbandry, labour, co-operatives, citizenship, recreation and sports. The writers should bear in mind that half the adult population of Puerto Rico is below the educational norms of the third grade of elementary school. It is necessary that the information on basic education directed to them by means of the printed page be presented in a simple vocabulary. They should bear in mind, moreover, that a proportion of their public has not formed permanent and efficient reading habits.

They should be brief and clear in the exposition of ideas. The vocabulary, syntax, length of sentences and paragraphs should be adapted to the level of instruction of the groups for whom they are prepared. They should contain abundant illustrations, to the point, conveniently placed, briefly, clearly, and simply described.

The material could be made interesting if presented in the form of dialogues, interviews, questions and answers, etc., using those devices that best can awaken and sustain the interest of the reader. Humorous touches should be introduced once in a while. Brief anecdotes, comic verses, personal experiences, cartoons, illustrated stories, incidents taken from daily life and good, wholesome jokes can put some life into this material that has been traditionally 'dry'.

Many of the publications reprint lectures originally read before groups of educated people. If they are included at all in publications intended for the semi-illiterates they should be boiled down to the essentials and presented in a simple style and in a challenging form. The vocabulary difficulties should be obviated and the tone of oratory muffled. Care should be taken that articles reproduced from foreign magazines be combed to eliminate or substitute localisms, especially the names of plants and animals known among us by other names.

Material that contains abundant statistics will gain in effectiveness if presented in the form of simple graphs, arrays and tables.

Reading material for the unlettered should be printed or mimeographed in type no smaller than 12 point. In both cases paper of good quality will improve the presentation and the readability of the text. Illustrations should be clear, the printing neat, the format handy. Pocket editions of size $5\frac{1}{2}$ in. by $8\frac{1}{2}$ in., or smaller, should prove convenient to carry about. The front covers should be done in attractive colours and the cover illustrations should have direct relation with the contents.

GROUP DYNAMICS IN THE U.S.A.¹

WATSON DICKERMAN

Editorial Note: The author and Unesco hope that this article, which treats of an approach in adult education around which much controversy has stormed, will provoke others to report their experiences in its use or their reactions to the approach. Three questions, for example, occur to us: (a) What would be the average trade unionist's feeling about the techniques described, either in the factory or in the education class? (b) How far are the findings conditioned by features of North American society and how far therefore are they applicable without modification in other contexts? (c) In so far as they are accepted should the lecture be relegated to a comparatively minor place in adult education?

WHAT IS GROUP DYNAMICS?

Adult educators work with groups of many kinds—committees, councils, conferences, demonstrations, clubs, associations, classes. The success of these groups depends in great part on a variety of forces, unseen and but half realized, which are at work beneath the surface of their manifest activities.

The members of a group may or may not be clear about what they wish to do. They may or may not be able to subordinate their individual interests to the common purposes of the group. They may be able to work together well, or they may be hindered by misunderstandings, rivalries, traditions or apathy. They may have good leaders but clumsy procedures. And so on. Some of these forces help the group do its work (such as agreement on a common purpose) and some of them hinder it (such as misunderstandings or poor procedures). The success of the group will depend on whether or not the helpful forces outweigh, or can be made to outweigh, the hindering ones.

Group dynamics is simply the study of these forces (or dynamics) which operate in groups, and the use of the information which is learned from such study.

IMPROVING PRODUCTIVITY AND MORALE IN LARGE-SCALE ORGANIZATIONS

Let us take a concrete example, one in which forces were at work which were not suspected by the researchers when they began their studies.

In 1927 a research team wanted to find out how certain changes in working conditions would affect the production of a group of girls who were assembling electrical equipment in the Hawthorne plant of the Western Electric Company. The changes were introduced one at a time, and their effect on production carefully noted. Lighting was improved, daily and weekly working hours were reduced, rest periods and coffee and food breaks were added, and other incentives provided. With each of these changes, production rose or held as nearly steady as was compatible with reduced hours. All the favourable innovations were then withdrawn, with the astounding result that production rose still higher!

The researchers finally learned that the mysterious forces which appeared to be responsible for raising production were none of the favourable innovations which had been so hopefully introduced. Instead, they were factors such as the following: the girls

¹ Thanks are due to Drs. Dorwin Cartwright, Ronald Lippitt and Alvin Zander of the Research Centre for Group Dynamics at the University of Michigan for helpful suggestions in the preparation of this article.

were pleased to be selected as members of the experimental group, felt that the management was specially interested in them, appreciated the opportunity to discuss the proposed changes in advance and to suggest modifications in them, felt less closely supervised (actually supervision was just as close but more friendly), and felt a loyalty to their little group.¹

This study and others which were made in the same plant at about the same time made news in industrial psychology because they cast serious doubt on the old belief that the best way to raise production was to raise pay. It now appeared that hitherto unsuspected motivations were equally or more potent.

True, it was not yet understood which of these new motivations was most effective, nor whether they might be effective in another situation, nor just how they worked, nor how to measure and to disentangle their respective effects. Indeed this last problem—the problem of developing proper measuring instruments—has been one of the main reasons why research in group dynamics and human relations has progressed slowly.

Nevertheless subsequent research in industrial plants, and in other large-scale organizations such as the army, has tended to confirm the potency of several of the motivating forces which were first hinted at in the findings at the Hawthorne plant and has also identified a number of other forces which have a favourable effect on productivity, job satisfaction and absenteeism.²

One of the most important factors appears to be the nature of supervision. Supervisors who get the best results in productivity, job satisfaction and low absenteeism do not put excessive emphasis on production, take a personal interest in the men they supervise, are able to see the worker's problems from his point of view, supervise in a relaxed and friendly way rather than too closely, supervise their men as a group rather than as individuals, and encourage group participation in decisions.

A second important factor is loyalty to the immediate group of men with whom one works; the kind of supervision described above seems to foster this group loyalty. Another important factor is encouraging men to participate in decisions which affect them. But for best results there must clearly be a willingness on the part of the men to participate effectively; it may frustrate men who are unable and unwilling to participate. A further factor is the relationship between what a man expects and what he gets. Men with superior educational backgrounds are more likely to expect promotion and other rewards than men with more modest attainments, and are more easily disappointed if they do not get the rewards they expect.

If it is substantiated that group supervision is more effective than individual supervision, it will be interesting to see whether and how this kind of supervision can be built into the hierarchical structure of our large-scale organizations.³

INFLUENCING ATTITUDES AND BEHAVIOUR IN SMALL GROUPS

We turn now to a series of studies which will be of particular interest to health educators, agricultural extensionists, discussion leaders and others who work with smaller groups.

During the last war the federal government wanted to help housewives beat the meat shortage. An experiment was conducted to find out how housewives could be persuaded to buy and serve cheap but unpopular cuts of meat. The question was: which method of persuasion would be most successful—lectures or discussion? There were six groups of women, with about fifteen in each. Lectures were tried in three of

¹ Swanson, Guy E., Newcomb, Theodore M. and Hartley, Eugene L. *Readings in Social Psychology* p. 637-49. New York: Holt, 1952 (revised). The standard work on this subject.

² Cartwright, Dorwin, and Zander, Alvin. *Group Dynamics: Research and Theory*, p. 612-28. Evanston, Illinois: Row-Peterson, 1953. The standard work on this subject.

³ Likert, Rensis. *Studies of Human Relations in Large Organizations and in Small Groups*. Unpublished manuscript.

the groups and discussion in the other three. In the lecture groups 3 per cent of the women actually bought and served the unfamiliar meats. In the discussion groups 32 per cent did so.

A slightly different experiment attempted to persuade mothers to serve orange juice and cod liver oil to their children. Sixteen women were given individual instruction and 16 others participated in discussion groups of five or six members. After two weeks, 35 per cent of the women who had received individual instruction were giving their children orange juice and 18 per cent were giving the children cod liver oil. By contrast, 75 per cent of the women who had taken part in group discussion were serving orange juice and 44 per cent were serving cod liver oil. After four weeks, 53 per cent of those who had individual instruction were serving orange juice and 53 per cent were serving cod liver oil, while 100 per cent of those in the discussion groups were serving orange juice and 88 per cent were serving cod liver oil.¹

Levine and Butler also demonstrated the superiority of group discussion over lectures in improving the accuracy of supervisors' ratings of factory workers. In fact, lectures actually proved useless in this experiment.²

In the three experiments which have just been referred to, the group discussion was of a rather special kind. Group discussion was followed by group decision, in which a majority of the group agreed to try the desired action.

In an experiment in a textile manufacturing plant, Coch and French tried to find ways to persuade workers to adopt new work procedures without great loss in productivity. Good results were obtained when the workers held group discussions about the proposed new procedures and made suggestions about how the new methods should be applied. Results were better when all members of the worker groups participated in these discussions than when only a few chosen representatives participated.³ In a survey of the methods used to arrive at agreement in a great variety of groups, Chase found participation to be a key factor.⁴

These experiments indicate that participation and group discussion followed by group decision are potent factors in achieving change in behaviour and that face-to-face groups are able to exercise strong influence over their members. This last point was forcibly demonstrated in another wartime experiment designed to test different approaches in the sale of war bonds. When workers were asked to buy bonds 'on the job' by members of their work groups, many more did so than when asked at home where group pressure was not present.

I suggested above that groups not only exert pressure for conformity on their members but also provide them with support. This fact has been demonstrated in a number of experimental training programmes. Better results were obtained with trainees who came as teams from the same organization or locality than with isolated individuals. When these teams return to the job the members can turn to one another for encouragement and help as they try to use the new ideas, attitudes and skills which they acquired during training. By contrast, the resistances which one inevitably encounters in such a situation often prove too strong for a single person.⁵

The Alcoholics Anonymous movement appears to be another example of individuals being able, through group pressure and group support, to do something they are unable

¹ Cartwright, Dorwin, and Zander, Alvin, *op. cit.*, p. 287-301.

² *ibid.*, p. 280-6.

³ *ibid.*, p. 257-79.

⁴ Chase, Stuart. *Roads To Agreement*, p. 235. New York: Harper, 1952. Popular and readable interpretation of research and practice in human relations.

⁵ *Explorations in Human Relations Training*. Washington, D.C.: National Training Laboratory in Group Development, 1953. History and assessment of the seven years operation of the National Training Laboratory. See also: Lippitt, Ronald. *Training in Community Relations*. New York: Harper, 1949. A detailed report of research on an experimental training programme.

to do alone. We know too that groups punish nonconforming members in various ways, both obvious and subtle.

Likert suggests that groups are able to influence their members because all of us deeply desire to be recognized and valued, especially by persons and groups which we like. So we 'go along with' our friends and favourite groups in order to gain or maintain their respect.¹

Cartwright² also warns us against assuming that the mere presentation of facts will persuade people to believe these facts. He tells of a study by Marrow and French in a company which was prejudiced against hiring women over 30. A researcher collected evidence which showed that women over 30 in this plant performed as well as women under 30. The management refused to accept his facts, arguing that his research might show one thing but their experience showed the opposite. He persuaded the management to make its own study. It turned out the same as his. But this time the management believed the facts because they themselves had 'discovered' them. This experience perhaps helps to account in part for the considerable increase in self-surveys in industry, schools and communities in recent years in the U.S.A.

Perhaps we may generalize and say that people are amenable to the influence of their groups because they get satisfactions of various kinds from them. And if a person can get something he wants only from a certain group, his attachment to this group and his amenability to its influence are all the stronger. For example the members of Alcoholics Anonymous. Festinger also suggests that group members conform to group standards when they realize that the group can achieve its goal only if all its members stand together, as in the case of a labour union.³

In an admirable summary of ways of changing attitudes and behaviour, Cartwright cautions that groups may have little success in influencing their members to do something which is quite different from the members' reason for belonging to the group, as when a labour union tries to influence the political voting of its members. He believes this mistake to be responsible for many failures in adult education.⁴

CLASSES, CONFERENCES, COMMITTEES AND OTHER TYPES OF MEETINGS

Teachers of adults may or may not be impressed by some of the possibilities suggested in the preceding two sections; that partly depends on their philosophy of teaching. Some may hold that their job is to present facts, not to influence attitudes. Others will welcome means of influencing attitudes. Both kinds of teachers should recognize in what has been related a number of ideas for helping their students to learn better by improving communication and by increasing participation, responsibility, sociability and interest.

For example, I find it worth while to give my students a written statement of my aims for the course and to ask them for written statements of what they hope to get from it. We then use a planning committee to try to reconcile disparities between my aims and theirs and to devise means to carry out our aims. I sometimes ask them to state some points on which they want help and points on which their experience enables them to give help. We then arrange conferences between students who want to get certain information or skill and students who possess this information or skill. Personal conferences with the students help me to know them better and establish *rapport*. Self-checked tests help them to estimate their progress and relieve the anxieties caused by more

¹ Likert, Rensis, *op. cit.*

² Cartwright, Dorwin. 'Achieving Change in People: Some Applications of Group Dynamics Theory', *Human Relations*, 1951, vol. 4, p. 381-92. Excellent summary.

³ Cartwright, Dorwin, and Zander, Alvin, *op. cit.*, p. 192.

⁴ Cartwright, Dorwin, *op. cit.*

formal examinations. Anonymous suggestion sheets, oral reports by student observers, and proposals from the planning committee bring me a constant stream of suggestions for making the course more interesting and helpful to the students. Committees, panels and sub-groups foster participation, interest and assumption of mutual responsibility for the success of the course.

Naturally I don't give the students as much information as I could if I lectured all the time. But I think that some of the other objectives mentioned in the preceding paragraph are more important than information, or enable the students to make better use of the information I do give them. Maybe I would feel differently about these things if I were a better lecturer, but I doubt it.

Application of some of the findings of research in group dynamics to the management of conferences has resulted in a minor revolution in conference techniques. The main points in this new approach are: bringing the delegates in on the planning of the conference staff before the conference opens, encouraging the delegates to assume responsibility for the success of the conference and helping them to improve it as it goes along, improving communication between staff and delegates, co-ordinating the various activities of the conference, arranging participatory activities rather than speech marathons, helping the delegates take definite steps toward whatever action is intended to result from the conference, and planning for follow-up after the conference to make sure that the intended action really happens. The means by which these ideas are put into action are described in the May 1953 issue of *Adult Leadership*.¹

Results of research in group dynamics have also been successfully applied to the improvement of other kinds of meetings. For suggestions about better committees see the September 1953 issue of *Adult Leadership*. The December 1952 issue offers help on the improvement of large meetings, the March 1953 issue on leading discussion, and the June 1953 issue on the planning and conducting of training programmes. Helpful suggestions about the improvement of meetings in general are given in the book *New Ways To Better Meetings*.²

IN CONCLUSION

Some of those who read this article may feel that much of what has been learned by research in group dynamics has been known for a long time. To a certain extent this is true; but it may be worth remembering that it was known for a long time that the best way to get men to produce more was to pay them more—until the research at the Hawthorne plant.

Others may feel that research results to date are more in the nature of 'hunches' than verified, usable facts. This too is true to a certain extent. But it should be remembered that serious research in group dynamics has been going on only for the last 25 years. If you will have a look at some of the books quoted, I think they will satisfy you about the quality of the research that has been done and raise your hopes about things to come.

Much of the research in group dynamics stems from the influence of the late Kurt Lewin.³

Centres of research in group dynamics and human relations now exist at the University of Michigan (where the Research Center for Group Dynamics and the Survey Research Center are subdivisions of the Institute for Social Research), Harvard Uni-

¹ *Adult Leadership*. Published monthly by the Adult Education Association of the U.S.A., 743 North Wabash Avenue, Chicago 11, Illinois. Subscription: \$4 (foreign, \$5). Applications of research in group dynamics and human relations for lay leaders.

² Strauss, Bert and Frances. *News Ways To Better Meetings*. New York: Viking, 1951. Popular and readable.

³ Lewin, Kurt. *Resolving Social Issues*. New York: Harper, 1948.

versity, the University of Minnesota, New York University and the Tavistock Institute of Human Relations in London, England.

Short-term summer training programmes in group dynamics and human relations are offered by the National Training Laboratory in Group Development at Bethel, Maine; the Human Dynamics Laboratory at the University of Chicago; the Western Training Laboratory in Group Development at Idyllwild, California; and the Training Institute in Group Development at Fort Qu'Appelle, Saskatchewan.

Significant research in group dynamics and human relations is regularly reported in the magazines *Human Relations*¹ and the *Journal of Social Issues*.² *Adult Leadership* is a more popular magazine which interprets research in group dynamics and human relations for lay leaders of community organizations and adult educators generally.

COMMUNITY CENTRES IN NEW ENGLISH HOUSING ESTATES

SEWELL HARRIS

THE NATURE OF COMMUNITY CENTRES

A community centre, as we know it in England, is a building which serves a neighbourhood in many ways, as a club, a centre of social service, a place where a variety of organizations can find accommodation, and, ideally, as the heart and symbol of the community. It is managed by a community association, which has the duty of transforming the building into a home, an extension of all the homes of the neighbourhood, and a home for the life of the neighbourhood.

The association enrolls individual members; it also brings together, as constituent bodies or corporate members, as many of the specialist organizations of the neighbourhood as will come in—sports clubs, churches, philanthropic organizations, trade unions, etc., the multitude of societies in which people come together to promote some special interest. The governing body of the association, and therefore of the community centre, is a council which consists of representatives of these two sides, some elected by the individual members and some by the constituent bodies.

The work of the association may be regarded, according to the point of view of the observer and the emphasis put on particular aspects, as either in the field of social service or in that of education. It is social service in the sense that the association exists to serve society and that whatever it does should be for the benefit of the members of society—whether it be, for example, the provision of a citizen's advice bureau or a distress fund (social service in the narrower sense), or preparation for parenthood, or healthy recreation. It is education, education for better living—whether it be a class in child psychology, physical training, ballroom dancing, children's hobby groups, the discipline of ascertaining accurately the needs of the neighbourhood for better postal services, or the practice of democracy in the control of the centre.

The association sets out to serve its neighbourhood in any way in which service suitable to a voluntary organization is required, except in the spheres of party politics and sectarian religion, from both of which it keeps clear. It may, therefore, approach

¹ *Human Relations*. Published quarterly by the Research Center for Group Dynamics of the University of Michigan and the Tavistock Institute of Human Relations of London, England.

² *Journal of Social Issues*. Published quarterly by the Society for the Psychological Study of Social Issues, a division of the American Psychological Association.

the local authority for the establishment of a nursery school, or the local transport body for a better bus service; it may initiate a stamp collecting group for boys or provide a room for a ballet dancing class for girls; it may foster a poultry club or a dramatic society for adults, or a football club for adolescents, and so on.

ADULT INTERESTS

Here we shall confine ourselves to what it does for adults, looking at the work from an educational point of view. With adults, even more than with younger people, whose minds may be less set, it is important to start from where people are, from their present interests, and to consider how these may be enlarged and used as a means to a fuller life, and what are the probable new interests to which present ones might lead; sometimes also to persuade people to experiment with some quite new and unaccustomed experience which may lead on to a new world of interest. One may, for example, get people to attend a concert of the kind of music to which they are not accustomed, perhaps by offering a certain number of free tickets, or by giving such tickets as a prize for a competition at some other function; or one may appeal to their loyalty to the association or to their friends in the dramatic group to persuade them to attend their first serious play.

Most people are interested to some extent in other people, if only because they want to have social contacts rather than to spend all their time at home. Nearly every community centre will have social activities of various kinds, dances, whist drives, parties, etc. and voluntary workers usually run them. From time to time new people are wanted to lend a hand, perhaps at first only by taking entrance fees at the door, then perhaps acting as host or hostess and welcoming people as they arrive, later on, perhaps, by serving on the committee which is responsible. Once people undertake some responsibility in a community centre they are on the road to a whole series of contacts and ideas which may eventually take them on from the centre into the life of the town or nation.

The initial responsibility leads to contacts with other people in the centre who also have undertaken responsibilities. This may lead to a better understanding of other people's work and so to an interest in the people themselves. It may be, for example, that the steward on the door at the dance finds that people complain of the price of admission and so the doorkeeper suggests it should be reduced. Who fixed the price, and why? Probably a social committee which was responsible to a finance committee for raising a certain amount of money for the upkeep of the premises. The doorkeeper may think that a reduced price would bring so many more people that in fact more money would be raised. That doorkeeper may be asked to join the social committee, and later the finance committee or the executive committee.

EDUCATION THROUGH RESPONSIBILITY

Many of the social activities of an association combine the two purposes of giving pleasure and of raising money—some, dances or whist drives, being held weekly or monthly; others, such as a fête or a carnival, annually. These annual affairs usually involve a great deal of organization and co-operative activity and may be correspondingly valuable from the educational point of view.

Community associations are democratic organizations. Thus participation in their affairs provides practical lessons in the difficulties of democracy—and the solution of these difficulties. This is one of the association's most important educational functions. When the doorkeeper arrives on a committee he may find that there are a number of points of view which he had not appreciated before, a number of facts which had not been taken into consideration, and that a great deal of time is being spent on discussion of the points of view and elucidation of the facts.

Volunteers help build Novers Park Community Centre (Photo; Bristol Evening Post copyright).



If the committee is applying democracy at its best he will find that it strives to find agreement as to what the facts of the situation are, and that, once this has been done, people of goodwill who have a common object readily agree on the action the facts oblige them to take. He thus learns that democracy is not merely a question of a majority deciding and overruling a minority, but a question of getting the facts together, each person contributing the ones of which he is aware, and accepting the decisions which together they dictate. When this has been learnt it can be applied in many spheres of life.

It is an important part of the education which a community centre makes possible that the association is not only responsible for activities and relations between people, but also for the building, its heating, cleaning, upkeep, etc. This responsibility for material things, which are often a source of controversy, provides a different discipline and a different set of facts which have to be realized. People may learn about bricks and plaster and paint, their applications and costs, in a way which would not otherwise be possible.

EDUCATION THROUGH ASSOCIATION

In many instances an association has had to put in a great deal of effort to secure a centre and in some cases this has taken the form of actually building the structure by the voluntary efforts of members, who have thus learnt by personal experience that hard work together in a common cause helps, as nothing else does, to create a spirit of fellowship and mutual understanding.

Some associations have been fortunate in securing the help of international work camps in the building of their centres. Volunteers, for example, helped in building the community centre at Novers Park, Bristol, this summer. Most of them were in their early twenties, about half were British and the other half came from Finland, Sweden, Switzerland, Israel, the United States and Mexico. They worked an eight-hour day, they had parties, open houses and bonfires with the people of Novers Park. This group lived in tents, but sometimes the members of work parties live in the houses of the people of the neighbourhood. In either case the members of the association which has been helped have not only got to know each other better, and have secured their building more quickly than they could have done by themselves, but have been able to share in the fellowship of the international camp and learn a little of the ways and thoughts of people from other countries.

It does not usually require a work camp, however, to interest people in the ways of other nationalities. Women, particularly, like to hear how the women of other countries keep house and feed their families. If a talk of this kind can be given, as is often possible on new estates outside our larger towns, by a woman of the country which is being

discussed, the interest is all the greater and an additional small link in the international chain of goodwill can be forged.

In the case of our nearest continental neighbours, it is sometimes possible to develop sufficient interest to create a desire for a visit, or better still an interchange of visits with members of some similar organization in the other country. Such visits provide a wide range of educational possibilities, in their organization, in the thought given to them beforehand and in actual participation in them. If planned sufficiently far ahead they may even give rise to formal classes in the languages of the countries to be visited.

ORGANIZED CLASSES AND CLUBS

Women's interests in their homes can often be a starting point for wider interests. Three main fields have been developed: the international, the historical and the technical. The international has already been mentioned. The historical may follow the same pattern, through time instead of space—except that one cannot get a woman of 200 years ago to come and talk about her way of life! That way can, however, be re-created in people's minds. All sorts of possibilities open up and may be followed according to the wishes of the group; for example—What were the houses like in England 100, or 500, or 1,000 years ago? What did they eat and wear and play with? The important thing is to get an enthusiast to talk about these things; an amateur who can arouse in others the interest she herself has may be better than an expert who is less inspiring.

The most popular technical subject for women in community centres has probably been dressmaking, often with a teacher supplied by the local education authority. This was true before the war when most residents on new estates had to be as economical as possible. During the war the clothing shortage made it even more urgent, and the classes often turned to repair and alterations so that clothes could be continued in use for as long as possible for one or other member of the family. Cookery has been popular in some centres, either as a class, like the dressmaking, or in occasional demonstrations perhaps put on by the Gas Board or Electricity Board. Millinery, upholstery, and even shoe repairing have proved attractive.

Shoe repairing, however, has usually been thought of as more a man's job and several centres have provided opportunities for learning it. More creative work has been done in woodwork shops, though in this case, also, some repair work has been carried on. Whichever it is, repairing old or making new things, men have been helped to do things for themselves. Allied to these subjects, either as hobbies or as occupations of economic benefit to the family, are poultry clubs, rabbit clubs and, of course, horticultural societies, most of which will enrol both men and women and sometimes younger people as well. Interest in living things obviously provides an unlimited field for education which may range from conversation between two people, through discussions, shows and demonstrations, to the formal class running throughout the winter or longer.

Many associations themselves carry on, or help with, the more formal types of adult education. Various aspects of domestic science, handicrafts for men and women, and languages have already been mentioned as subjects in which classes are arranged, but many other subjects are also included such as history, economics, psychology, literature, art and science. Classes in these may have been started either because of interest aroused by less formal talks and discussions or by people whose first contact with the association was to ask for such instruction. Sometimes arrangements will be made by the association direct with the local education authority or the university, sometimes the association will ask the Workers Educational Association to arrange a class and sometimes the Workers Educational Association or local authority or university will approach the association for accommodation or other assistance in getting classes or lectures established.

In many centres people are interested in their own physical fitness and come together for general physical training or sometimes for a specialized physical activity such as

weight lifting or boxing. These are usually organized in the form of clubs. The same applies to the many games which are played by members of community associations. In these the enjoyment of the game may be the chief attraction, but most of them, such as badminton, table tennis, football and cricket are educative also, both because they involve physical skill and because they require organization and in most cases some subordination of individual desires to the good of the team or group.

Stress has here been laid on informal and exploratory adult education, because that often seems to be the most urgent need, and community centres, to which people come for many different reasons, social and recreational activities, information on social services, assistance of one kind or another, are in a good position to undertake this work.

The common room, canteen, or lounge of the centre provides an opportunity for people who come for diverse purposes to mix and so, perhaps, to find new interests. For this reason, amongst others, it is a good thing to have some formal cultural classes going on in the centre so that, for example, the young man who comes to play table tennis may knock up against the girl who comes to study the history of art or music, or the woman from the dressmaking class may meet the budding psychologist.

Where people's interests are already developed to the stage at which they know what they want to learn, the function of the association may only be to act as a source of information and to tell them where they can get what they want. Sometimes, however, it may be necessary to assist the enthusiast to get into touch with others by a notice on the centre's board or an advertisement in its magazine.

ORGANIZATION

It is important that the officers and committees of the associations should be interested in and imaginative about the educational possibilities of their centres. In many cases it is found that if the most is to be made of these possibilities it is necessary to have, as the whole-time paid officer of the association, a man or woman who has had some experience of adult education, both formal and informal, and who is able to exploit appropriately every situation which offers an opportunity of developing any form of adult education.

For some forms of adult education new housing estates often provide a particularly fertile field, because they are lacking in some of the usual amenities, especially in their earlier stages, and therefore not only provide obvious reasons for people to get together to improve matters, but also offer fewer alternative ways of spending leisure time than do more settled neighbourhoods. On the other hand, many of the people who move into a new estate have their own houses for the first time in their lives and want to spend a good deal of time at home and working in their gardens. These factors give a special importance to the work of community associations on these estates.

OPEN FORUM

Is the Commercial Cinema a Visual Aid in Fundamental Education?

The commercial cinema cannot claim to reach the 'public' to which fundamental education in the narrower sense of the term is addressed. The villages lost in the heart of the African bush, the settlements isolated in the depths of the Amazon forest, are not much value as patrons to commercial producers. But around these extreme cases there stretches a constantly expanding band of territories and populations which are daily opening their doors a little wider to technical progress. In the towns, the educated among the native population enjoy amusements and information resources which were formerly available only to Europeans and a privileged handful of local inhabitants. The means of mass education or mis-education have reached the big centres, which are little by little emerging from their isolation. In certain places, the very success of fundamental education and literacy campaigns may bring peoples into contact with a civilization in face of which they will be the more defenceless and passive since they have been so little prepared to meet it. It is not too late to reflect on the indirect consequences of our work. But if we put it off too long, the purely commercial cinema will work ravages which it will be difficult to repair in the minds of these peoples newly introduced to European civilization. The invaluable example of the successful battle which, within this civilization, has been waged for some years against the harmful effect of certain films will have gone for nothing.

We must remember that in Europe and America it took educationalists more than 30 years to forge the weapon which enables them to combat a conception of the cinema solely dictated by commercial considerations, and as contemptuous of the art of the film as it is of its public. The first cine-clubs came into existence after the first world war; but it was not until the end of the inter-war period, and particularly after 1945, that cinema performances accompanied by introductions, commentaries and discussions reached the general public. In a country such as France the number of spectators who see these non-commercial performances probably exceeds a million. The figure is still too low. But it would be a mistake to underestimate the difficulties and the technical, social, intellectual, legal and economic problems that such a movement is bound to encounter. Educationalists who are studying the cultural needs of peoples caught up in an accelerated process of transformation may be able to profit from this experiment, if not in the form of practical application, at least in that of precept and example.

European civilization has abandoned a conception of culture that affected to neglect and despise accomplishments and pastimes. When a man draws a dividing line between the field of his 'serious' activities and that of his amusements, he is deceiving himself and allowing himself off-the-calendar hours to escape from himself and his responsibilities. To think that leisure has less importance and value than work, and as such deserves less attention and less respect, is to remain the prisoner of ideas—or rather of myths—which go back to the beginning of the industrial age and which humanity should have put aside a century ago.

All the same, we often enough do not hesitate to apply this sort of utilitarian conception in the field of fundamental education. For this there are several reasons and excellent excuses inherent in the very concept of fundamental education—which consists of the use of simple methods and an elementary form of instruction to enable people who had previously been neglected, and whose original culture Western civilization had disintegrated, to improve their lot. There is, none the less, a danger of fundamental education deforming the men to whom it is addressed, by dealing with them merely as workers and fathers of families or as members of a community of workers and families. You cannot transform men 'by halves', and any change in their material conditions is

bound to affect, sooner or later, their use of their leisure. The bygone African civilizations, whose destruction has left a void that fundamental education must endeavour to fill, showed admirable respect for the 'whole' man. Man's life was made up of play, work and worship alike. The introduction of Western civilization, by destroying the African's traditional social and economic organization, dried up the inspiration of African art at its source (cf. on this point the fine film by Alain Resnais and Christian Marker, entitled *S a'ues Die Too*). If fundamental education is not conceived in terms of the 'whole' man, it may well give rise to a very dangerous state of unbalance.

Fundamental education should therefore pay considerable attention to the leisure-time activities of the peoples with whom it deals. Wherever the cinema goes, it becomes the most frequent mental food of the masses. Through the films, a whole world of dreams gradually enters into the being of the spectator. This is precisely the reason that has led cinema practitioners, sociologists and educationalists, in countries of European civilization, to seek ways and means of fitting the commercial film into the education of modern man. The 'active' spectator should be capable of reacting to the showing of a film, and if necessary of reacting against it. He must be able to criticize, to compare, and to defend himself against falsehood and undue fantasy in films, while deriving the maximum profit from the wonderful means of 'escape from the daily round' that technique has placed at his disposal.

It may however be objected that such an attitude as this is bound up with a certain civilization. Workers' cine-clubs admittedly set out to protect the working class of Western cities against the dangers of purely commercial performances; but can the same methods be applied to a public undergoing fundamental education—even to the most 'privileged' of its members, those who live near the towns, in more or less permanent contact with European civilization?

The objection does not stand up to serious examination. The cine-club method, suitably adapted, could be applied to any form of social unit, even those that are furthest removed from Western life. It is not, I would say, even necessary that the units should ever have come into contact with the commercial cinema; it is easy to imagine educationalists taking the initiative and preparing the public *for* the film *by* the film—prevention is better than cure. The educational films produced for the requirements of fundamental education are based on much the same sort of principle; often their authors record and study the reactions of the audiences, and understand that a lively and amusing story, serving as a sort of 'gilding' for the lesson to be imparted, holds and stimulates the spectator's attention. What are they doing, here, but employing methods characteristic of the cine-clubs? But very speedily, even in the remotest regions, a potential 'commercial' audience comes into existence, to which the distributors show the most deplorable productions. By comparison with the handful of educational films the African spectator will see in the course of a year, what a horde of Hollywood or Joinville films will give him a totally false idea of life in Europe or America! This point was appreciated by the British and Belgian educational cinema producers who created, for the benefit of African audiences, educational films depicting the daily life of Englishmen and Belgians. Unhappily the educational film suffers only too often from a didactic outlook which prejudices its effect. On the other hand the commercial cinema, this 'hireling' of the arts, does from time to time produce, through a sort of intellectual trickery, the freest and the most vivid of works. This being so, why deprive oneself of such a valuable aid? The study and careful preparation, for underdeveloped peoples, of programmes composed of 'commercial' films with an educational interest would provide fundamental education and popular education with the wonderful instrument which the cinema can, on occasion, be.

If such ideas as these are worth while discussing and acting on, it would be well to concentrate present attention on the following points: examination of results already achieved (cine-clubs), analysis of the reactions of various communities to the commercial films currently available to them, listing of the contents of the few film libraries so

far established in territories where fundamental education projects are in operation; establishment of model film libraries, training of group leaders, etc. Possibilities of native film production in countries which are still entirely dependent on foreign films would also merit investigation. Such production can in most cases hardly prosper without aid from the State, and there seems no reason why that aid, for some films at least, should not be made conditional on the fulfilling of certain educational requirements. It would then be necessary to strike the uneasy balance between the freedom of expression which the author should enjoy and the needs of the populations concerned. But other national producers have in the past encountered and sometimes solved similar problems; and the freedom of the creative artist, though the fetters imposed on it may be different ones, is not always respected at commercial studios. On all these points, reflection can profit fundamental education and the 'commercial' cinema itself. It should simply be recognized that the latter represents an extremely effective visual aid, which educationalists are not entitled to reject on the pretext that they are in doubt as to where it might lead them. If educationalists allow themselves to be frightened by the cinema, the cinema may do without them and destroy their work.

NOTES AND RECORDS

INTERNATIONAL

CANADA — CAMP LAQUEMAC, SUMMER 1953

From 14 to 24 August 1953, the Canadian universities of McGill and Laval held a training school for leaders in community programmes. The site of the school was at Camp Laquemac, 60 miles north of Montreal, Province of Quebec, in the heart of the Laurentian Mountains. More than 120 community leaders from English- and French-speaking Canada were present. Youth training scholarships were given to young people working in community programmes to enable them to attend, and several United Nations and Unesco Adult Education fellowship holders were present as well.

Seminars on the following topics were held in the morning during the 10-day period: (a) aims and principles of adult education; (b) community organization; (c) group work; (d) building the world community. In addition, regular afternoon skill sessions were given on discussion methods, community recreation, community music, written and visual publicity, community drama, films and filmstrips.

Once all the participants had assembled, the organization and management of the camp was taken over by them. A camp council was elected which assumed the responsibility for the day-to-day planning of the programme and the carrying out of the various camp projects. A newspaper was issued, outings and sports were planned, and hygiene and safety matters attended to. The participants also took charge of the final evaluation of the training programme which was conducted by means of individual questionnaires and group discussions on the last day.

Leaders for the seminars and skill seminars had been invited beforehand to be present, but their role was primarily that of seeing that each group made as much use as possible of the resources provided. There was a film library of over 100 French- and English-language films and filmstrips, and a large library of books and discussion materials, a printing press and graphic arts equipment.

The camp is the only one in Canada where training for adult education is carried on on

a bilingual basis. Its activities have been described in some detail in *Adult Education, Current Trends and Practices*,¹ a Unesco publication.

SIERRA LEONE, BRITISH WEST AFRICA

In our April 1953 issue (vol. V, no. 2, p. 95) we described something of the work being done by the People's Educational Association of the Gold Coast. The idea of a voluntary movement for workers' education is gaining ground among the peoples of West Africa and recently news has reached us that new People's Educational Associations have been launched in Sierra Leone and Nigeria.

The decision to form a PEA in Sierra Leone was taken last Easter at a residential school held at Fourah Bay College, Freetown. The new movement describes itself as 'an independent, voluntary association concerned with education, non-party political and non-sectarian in religion. Its principal object is to stimulate an informed public opinion in Sierra Leone and to provide opportunities for serious study for all those who wish to understand the problems of their own society and to discuss those problems frankly and independently'. The movement will work closely with the Department of Extra-Mural Studies of Fourah Bay College, but the PEA branches will be the main local organizing bodies for extra-mural classes. It will arrange regular courses of study in non-vocational subjects and also less formal work such as public meetings, one-day schools, short lecture courses and weekend schools on matters of topical interest. The PEA will not confine its informal work to the literate community but will be prepared to conduct some of its meetings in the vernacular. It will assist in community development work and literacy campaigns and will work with trade unions, co-operative societies, women's institutes and other voluntary organizations interested in education for their members.

¹ *Adult Education, Current Trends and Practices*. Unesco, 1949, 148 p. \$.75, 4s., F. frs. 200.

NEW YWCA TROPICAL COMMUNITY DEVELOPMENT CENTRE

At the beginning of this year the YWCA initiated a pilot scheme for the training of women in tropical welfare,¹ and during the last six months courses have been held at the YWCA College at Birmingham. The idea was that women from overseas—especially the wives of officials and students who accompany their husbands to England when they come for special courses—and British women going abroad with their husbands or taking posts themselves, would like to have some knowledge of informal adult education as adapted for undeveloped rural areas in tropical countries. The courses, which included a 15-day rural observation tour in Northern Ireland, have aroused so much interest that the YWCA is opening a Tropical Community Development Centre in London next September.

A grant towards the expenses has been received from the Nuffield Foundation, and the centre—which will be at Bedford House, Baker Street, London, the YWCA Headquarters—will be available to all interested in tropical community development, particularly through informal education in homecraft, health and agriculture. Although it will no doubt chiefly be used by women, the centre will be open to both sexes, and probably many men will wish to register or to attend courses that interest them. A large number of other organizations are associated with the YWCA in this project.

The facilities offered will be advice and information and the arrangement of individual tours and educational courses; eight-week courses on the methods of community development on the lines of those so successfully organized at Birmingham; rural observation visits and tours, and the use of the cafeteria, sitting-rooms and other amenities at Bedford House. A special point will be made of meeting individual needs and problems; tours and courses will be arranged to fit the time each person has available, however short, or to suit particular interests.

In the eight-week courses on the methods of community development, instruction will be given on the campaign-project method, including such practical techniques as visual aids, drama, and recreational activities. Students will be introduced to literature related to adult education overseas, and told of sources of information on many aspects of the work. Special classes can be planned in practical

skills such as child care, cookery, dressmaking, etc., or arrangements made for students to join classes in the appropriate institutions. Observation visits will be arranged to rural centres outside London in connexion with the course, such visits being open to all.

It is hoped too that, through the use of Bedford House with its central position and excellent facilities, the centre will become a meeting-place for all interested in tropical community development, where they can talk over their problems with people from other countries dealing with similar situations and also make valuable and lasting contacts. Needless to say, those who have used the centre will always be able to write for information and advice on their return home.

The director of the centre will be Miss Marjorie Stewart, who has been in charge of the courses at the YWCA college at Birmingham, and has had many years experience of social welfare work in Jamaica and on the west coast of Africa. The registration fee for use of the centre will be one guinea a year, and the fees for the eight-week course in community development 12 guineas, non-resident, or two guineas a week for shorter periods. Students wishing residential accommodation can be provided for at reasonable charges at YWCA hostels.

INDIA—WORKSHOP OF WRITERS FOR NEO-LITERATES

Professor Humayun Kabir, Additional Secretary of the Ministry of Education, inaugurated on 1 August 1953 the first literacy workshop for training people to write for neo-literates, at the Janata College, Delhi.

Professor Kabir said that the programme laid emphasis on literacy, simple rules of hygiene and easy techniques for raising the economic status of individuals. It also paid attention to developing citizenship for, without a high civic consciousness, a democratic way of life cannot be realized.

Mr. K. G. Saiyidain, Joint Educational Adviser, Government of India, outlined the special problem connected with writing for neo-literates. He disclosed that similar workshops would be started later on in three more places. Under the scheme trainees will be given theoretical and practical training up to the stage of printing social education literature. Only those who have either engaged in writing books for neo-literates or have been otherwise engaged in this field have been selected.

Twenty-six trainees from the states of Uttar Pradesh, Punjab, Bihar, Himachal Pradesh

¹ See 'Notes and Records', vol. V, no. 2, April 1953, p. 93.

and Delhi are attending the workshop. The first group includes three women candidates.

WORK OF THE SOCIAL SERVICE CLUB OF HYDERABAD, DECCAN, INDIA

The Social Service Club of Hyderabad carries out a programme of constructive work in rural areas. On weekends and during vacations, students from the colleges of Law, Medicine and Agriculture join forces with others who are interested in social work, and build roads, fix water tanks for irrigation, or plant trees. Started in 1950 by Professor G. S. Bhan of Osmania University, the club now has 1,000 members.

In addition to this manual labour, the group has done considerable educational work in economics, agriculture, adult education and civic training.

Agricultural Education. An assistant from the Department of Agriculture (Hyderabad) has gone with the group to tell the villagers about the benefits which tree and vegetable growing could bring to a community. Another government assistant exhibited a head of 'well bred' cattle, and in accompanying lectures, he and the members of the Social Service Club described methods of protecting cattle from disease and ways to grow strong and healthy animals. The student teams have dug compost pits for every home in five villages, and villagers have been convinced by this demonstration that manure can be more precious than gold.

Schooling and Adult Education. The club opened schools in the Bihar region in 1950 and in Zarangar in 1952. The students taught children in the morning and adults in the evening. Later the Department of Education took over these schools and made them permanent. At Zarangar a library was founded, and at Ihandanagar an adult education hall was built by the Club.

Civic Education. The club has tackled the question of civic education from two angles: linking the lives of the villagers with the life of the nation, and giving experience in community organization. The Department of Information has supplied a film which shows various governmental programmes which are beneficial to rural populations, and the students give lectures on the role of national savings certificates in India's five-year plan. In several of the villages, the Social Service Club has been able to organize *panchayats* (village councils) which carry on the work started by the club and are planning future improvements for the villages.



Pupils and teacher at Janata College (Photo: Unations).

Economic Education. In addition to forming a multi-purpose co-operative credit society in Zarangar, the Social Service Club has helped to start cottage industries, teaching a number of people how to make chalk for government schools.

JAMAICA—THE MOVABLE SCHOOL, A TECHNIQUE IN MASS EDUCATION¹

Education for the community as a whole is one of the prime and urgent needs of Jamaica today. No single group of our society can be isolated from the rest of the community if the country is to be developed as a compact unit and if real progress and development in all fields are to be achieved. Surveys and statistics have revealed the high percentage of illiteracy, the lack of technical skills, the use of wrong methods in agriculture and industry, the unbalanced and disorganized family structure as well as other problems affecting community life. The government, through its various departments and services, aims actively at eradicating these evils by securing the response of the people to specially designed programmes.

It was with this background that the movable school programme was evolved by the Jamaica Social Welfare Commission in 1947, and considered by the Regional Conference of Field Officers representing all the government services, commodity organizations and

¹ Notes supplied by Jamaica Social Welfare Commission.

voluntary bodies engaged in a programme of rural reconstruction, education and development. It was necessary to have a common understanding and approach in respect of our rural problems, so as to avoid overlapping of services and to achieve maximum results.

The conference gave its approval to the project and decided to put it into operation.

What is the Movable School? There are many thousands who isolate themselves from the progressive activities going on around them; who display indifference though in need of help and improvement; who make no active contribution to the life and progress of their community and island, but are consciously or unconsciously holding back the country's advancement. The urgent need for intensifying our mass education programme was indeed evident.

A special technique that could be used to reach and educate these people and influence them to take an active part in our work had to be found. The movable school was the method adopted, a special technique which enables us to make contact with the people mostly concerned in their own environments and at their respective levels.

Where is the Movable School held? We take the school to the people—all the people; in the public squares where they congregate or loaf, in their homes and in their fields and work places. In this way we are able to reach and influence all concerned, and particularly those who keep themselves away from progressive activities.

What is the Programme? The programmes of the departments listed below which are responsible for the operation of the movable school, are carefully integrated: Jamaica Social Welfare Commission, Department of Science and Agriculture, the Education Department, the Health Department, including sanitation, the Probation Department, the Leaf Spot Control Department, the Women's Federation, the Police Force, the Jamaica Agricultural Society. They largely use the method of demonstration, which has proved very effective.

Transportation. The present method of transport is a motor-car owned by one of the officers. In this car the team of Extension Officers responsible for putting the particular programme across, travels together to the village or place where the demonstrations will be carried out. The use of this car is only a temporary arrangement; the plan of the Regional Conference is to secure a special van fully equipped with projector and other necessary equipment.

Conclusion. This method of educating the people has been well received by them wherever the movable school goes. It has already been copied by other West Indian islands, and has also caught the eye of representatives from universities, Unesco and the Colonial Office. The director of the Crown Film Unit included it in a special documentary film of the West Indies made in Jamaica some years ago to be shown in all parts of the world.

From time to time and as the project is implemented, the people's reactions and further needs are closely studied with a view to improving and extending the programme to other useful fields. Follow-up work is arranged through the normal channels of each department and by contacts with the people at their centres of work and recreation, at clinics and in public places.

Finally, the movable school provides a means of bringing officers of kindred departments together on a common platform to educate the people in an interesting and effective way. As a mass education method it has great possibilities.

CEYLON—WOMEN'S INSTITUTES¹

'Villages are like women, in their keeping is the cradle of the race', wrote the Indian poet Rabindranath Tagore. In the countries of South-East Asia where the vast majority of the people live in the countryside, the villages have something more than this in their charge. On their poverty or prosperity depends the economic state of the country as a whole.

Ceylon is a typical country of village dwellers, 85 per cent of its population living in rural areas, where the *per capita* monthly income is as low as 25 rupees (£2 or about \$5.5). Realizing that the welfare of the whole country depends upon development of its rural areas, the Government of Ceylon has been bringing all its available but limited resources to this task. Recognizing, too, that the welfare of each village is to a large extent dependent on its womenfolk, the government has been quick to make use of the experience and energies of a voluntary movement for the advancement of village womanhood which has been doing valuable work in the countryside for many years.

The Lanka Mahila Samiti (Association of Women's Institutes), as this organization is called, was founded 22 years ago to encourage village women to plan and work for their own educational, economic and cultural progress.

¹ Notes supplied by Chitra M. Fernando.

The women formed themselves into groups of *samiti* and today these groups number nearly 700, with a membership of 40,000. District and provincial committees of the movement are guided by the central board in Colombo, the capital, on which, besides the elected women members, there are representatives of such government ministries and departments as Agriculture, Health, Education, Rural Development and Industries.

A voluntary organization, the Lanka Mahila Samiti depends for most of its income on subscriptions and donations, the organization of carnivals and exhibitions, and the sales of handicrafts produced by its members. Its activities cover a wide variety of fields, one of the most important of which is health. Here, malnutrition is a major problem and *samiti* workers also often find that villagers are completely ignorant of such fundamental laws of hygiene as, for example, the provision of pure water and proper sanitation. The success of the health knowledge campaign carried out by the women workers has been seen in the eradication of malaria and hookworm, a decrease in infant and maternal mortality and the opening of many new clinics, dispensaries and milk-feeding centres.

Valuable work has also been done in agriculture and food production, and each *samiti* member is encouraged to have her own home garden. Guidance is given on the dietary values of vegetables, and the rearing of cows and goats, poultry breeding and the bottling and preservation of fruits are encouraged, and aided. Waste lands are used for co-operative cultivation—a familiar feature in the ancient agricultural system of Ceylon—and, indeed, co-operative enterprise is encouraged in every aspect of the *samitya*'s work. As a result, many villages have become self-supporting and some have surplus food to sell.

Communities are also becoming self-supporting through a revival of the handicrafts for which Ceylon was once famous. Cottage industries established in every *samitya* include needlework, textiles, mat-weaving, lace-making and lacquer work while the villagers also make bags, toys and household articles. Thus, while developing their creative artistic talents, the village people supplement their incomes, their products being sold in neighbouring villages or brought to the Colombo sales centre for disposal. Markets for their goods have also been found in Australia, the United Kingdom and the United States of America.

Adult education, which has its proper place in the work of the Lanka Mahila Samiti, is based on the definition formulated by Unesco—"to provide those who do not have the advan-

tages of formal education with that kind of minimum and general education to understand the problem of their immediate environment, and their rights and duties as citizens and individuals". Like childhood education, adult education strives for the development of character and the making of good citizens.

The elimination of illiteracy is only one aspect of education that is stressed. Nursery schools, staffed by trained voluntary teachers, provide pre-school education for village children, many of whom show marked improvement in behaviour and in mental and physical development after they have been attending for some time.

Cultural and social aspects of village life are considered as important as the educational and hygienic. Each *samitya* organizes its own folk singing cinema shows, lectures, and educational tours as well as community harvesting and the transplanting of the rice paddies. What is being attempted is a complete transformation of village life, to help prevent the migration of villagers to the towns where they are lured by the illusion of finding better and more 'glamorous' lives.

To prepare women who will go out into the villages and share the benefits of their specialized knowledge, the movement has set up a training centre at Kaduwela where, in spite of limited funds, about one hundred young village women are trained each year. Here, the three-month course includes rural development, adult and nursery education, civics and local government, and the theoretical and practical aspects of agriculture. Maternity and child welfare is taught by specialists with the aid of the health authorities, also rural sanitation and home management. Handicraft production and the marketing of the goods produced are included in the course while, in the social and cultural fields, the trainees learn to teach folk songs, dancing, drama, and ancient and modern decorative art and are trained to address village groups.

The centre has its own nursery school which has become an indispensable part of life in the district while providing practical courses in early childhood education.

THE ICFTU ASIAN TRADE UNION COLLEGE¹

Founded in 1952, the ICFTU Asian Trade Union College, has at the time of writing completed its first two sessions, and started

¹ Notes taken from a report issued by the International Confederation of Free Trade Unions.

its third, and the number of trade union officials it has equipped for this work is 47—20 students at the first session and 27 at the second.

Response from the organizations in Asia has been very encouraging. The first course had 20 students from Japan, Malaya, Thailand, Hong Kong, and India. The second course, which began on 15 February 1953, was still more representative of the Asian region, drawing 27 students from six countries, viz. Japan, Malaya, Thailand, the Philippines, Pakistan and India. Some of these students have been in important positions. Two have been presidents of national unions; others include one chairman, one vice-president, seven general secretaries, eight assistant or joint secretaries, and members of executive committees of local unions. Altogether, they cover a wide field in industry, plantations and government service. The third course opened on 3 August 1953 with an attendance of 26 students, most of whom are union officers.

The college has had to face a number of problems and a solution for some technical questions has yet to be found. Language is an important problem in all international undertakings. In a community as nationally diverse as the college, the only medium for understanding has been the English language, although not everybody in Asia can use it. Even in the single country of India itself, as is well known, different languages are spoken in different parts. It looks as though English shall be maintained as the language for future work, and it may even be a question whether the directors will be influenced in selecting students by their knowledge of English. During

the first two courses special classes in English to enable students to understand lectures and participate in discussions have been run. But this takes up a lot of time and means hard work for the students, even though Asians on the whole are quick to learn languages.

The main subjects of the college syllabus are: principles of free democratic trade unionism; organization and administration of a union; collective bargaining; trade unionism and democracy; history of trade union movements and educational activities of trade unions. The relative time to be devoted to each one of these subjects is still a question of experiment. It has been, and probably always will be, a difficult problem to find a common denominator for students from trade union movements so vastly different in structure, strength and history, as those in Japan and Thailand, or in India and Malaya, to mention only a few instances.

Visits to industrial centres and trade union offices formed an important part of the work, and it is expected to have even more contact with local trade unions. Another great advantage at Calcutta is the excellent local Workers' Educational Centre which, though started only a few months ago, already provides an example of what Asian workers can do on a local scale to promote their own social and educational life and intellectual and cultural advancement.

The presence of such a centre on the spot, in Calcutta itself, reminds students all the time of one of the things aimed at, and is already something of a model for students. A number of them have already discussed details of projects for similar centres on their return home.

UNESCO NEWS

SEMINAR ON PUBLIC LIBRARIES, NIGERIA

The Unesco seminar on the Development of Public Libraries in Africa was held at University College, Ibadan, Nigeria, 27 July to 21 August 1953. Present were 29 librarians and educators from the following countries and territories: Belgian Congo, Egypt, France, Cameroons, French Equatorial Africa, Algeria, Tunisia, Togoland, Ivory Coast and other parts of French West Africa, Liberia, Spanish Guinea, Sudan, Kenya, Gold Coast, Nigeria, Sierra Leone, and the United Kingdom. Also represented were the Arab States Fundamental

Education Centre, the Union Mondiale des Organisations Féminines Catholiques, and the World Health Organization.

Unesco chose Africa as the region for the seminar because of the clear-cut and urgent need for public library services in most of the continent. Throughout Africa people are being helped by mass education programmes to emerge from illiteracy and ignorance and they need continued access to suitable publications, stimulation of their reading interests and expert reading guidance to sharpen their new skill into an effective instrument of self-education. Only a few new literates are at present served by public libraries, and if the others do

not have access to such services in the near future, most will probably stagnate or slide back into illiteracy, thereby wasting the efforts expended by themselves and their teachers.

It is generally agreed that library services and education should be linked everywhere. It is particularly important, for the reason mentioned above, that public library services be closely associated with mass education programmes in Africa. The librarian must depend upon the educator to supply the simply-written publications in the vernacular for which there is so much need. These reasons, combined with others, induced Unesco to invite governments to send educators as well as librarians to the Ibadan meeting.

The seminar was directed by Miss Yvonne Oddon, librarian of the Musée de l'Homme, Paris (France). There were three working groups: Group I.—Organizing public library services on a regional or national scale (leader: Mr. Edward Sydney, Borough Librarian of Leyton, United Kingdom). Group II.—Provision, selection and use of publications and audio-visual materials (leader: Miss Oddon). Group III.—Professional training for public library service (leader: Mr. Ahmed Anwar Omar, Reference and Exchange Librarian, Fuad I University, Giza, Egypt).

The seminar endorsed the Unesco Public Library Manifesto¹ and recommended that Unesco, in co-operation with the appropriate governmental authorities, establish a public library pilot project in Africa. It also pointed out the most urgent action which should be taken by governments and librarians for the development of public libraries and the creation of 'literature bureaux' to produce easy-to-read publications for new literates and others with little education. The seminar also recommended the formation of library associations and the establishment of high-calibre library schools to train leaders in the profession, and the organization of training courses for people who would occupy posts at the intermediate level. The group reports, recommendations and a selection of the working papers will later be published as the sixth volume in the series of *Unesco Public Library Manuals*.

One new library association has already been formed as a direct result of the seminar—the West African Library Association. Represented on the executive committee of the new organization are Nigeria, the Gold Coast, Sierra Leone and Liberia. The president is Mr. W. J. Harris, librarian of the University

College, Ibadan. The association has already made plans for publication of a periodical and a conference to be held in 1954.

There is every reason to believe that, as in the case of previous Unesco public library meetings, substantial results will flow from the Ibadan seminar during the course of the next few years. However, the difficulties to be overcome in Africa are enormous and the diffusion of public library services will not be able to do more than keep pace with general development in social and economic conditions, education and health.

THE SEMINAR ON THE USE OF VISUAL AIDS IN FUNDAMENTAL EDUCATION, MESSINA, SICILY, SEPTEMBER 1953

A seminar on the Use of Visual Aid in Fundamental Education was convened by Unesco at Messina (Sicily) from 31 August to 25 September 1953.

In addition to the Specialized Agencies of the United Nations (Unesco, WHO and FAO), 23 Member States were represented. The countries of Europe, the Middle East and Asia sent an adequate number of delegates, but Africa was by far the most strongly, and Latin America the most weakly represented. These differences are partly attributable to financial considerations. In all, about 75 people took part in the seminar. Most of them were field workers using and producing audio-visual material, but the seminar was also attended by university professors, people responsible for teacher training, and administrative officers in national services; there was one secretary of a national commission.

The work was organized as follows. The first week was taken up with basic reports presented in plenary session. These reports, prepared by experts, dealt mainly with methods for the application of visual aids in education, the sociological and psychological principles involved and general problems raised by the organization of national or local services.

Subsequently, three working parties were set up to study, respectively, the following matters: (a) production of visual aids; (b) use of visual aids; and (c) visual aids and reading and language teaching.

During this second stage, lasting over two weeks, plenary meetings were still held for general discussions on the seminar's work. A few hours were set aside for study of the material on view (cameras, film or filmstrip projectors, accessories). Arrangements were also made for the screening and discussion of films and filmstrips. There were further practical demonstrations of other aids besides films and

¹ *The Public Library, a Living Force for Popular Education*. Paris, Unesco, 1949.

filmstrips (poster printing presses, flannel-graphs, silk screens, etc.).

Lastly, during the third period, covering the last two days, the seminar's final recommendations were drawn up, discussed and approved.

These recommendations naturally bear on the questions discussed by the working parties (production and use of aids, and their contribution to the teaching of reading). They cannot, of course, be reproduced in full in the present report, but they may be summed up under the following headings:

The organization of future seminars (study or training courses).

The organization of committees to investigate the use of visual aids in various field experiments and to assess the results obtained by these means.

The establishment of film reference libraries and of agencies responsible for the production of aids.

The building of an information service on visual aids.

The final meeting also adopted a number of criteria (sociological, psychological and educational) to be observed in films intended for use as aids in fundamental education.

The full results of the seminar will be set forth in a publication being prepared by Unesco for distribution in 1954.

FUNDAMENTAL EDUCATION IN THE TECHNICAL ASSISTANCE PROGRAMME

Colombia (Broadcasting Programme in Fundamental Education)

Brother Idinael arrived in September to work as specialist in the preparation of textbooks. He will help in producing adequate materials for adults in this project, which has been successfully developing along original lines. Sutatenza, where the programme is operated, is about 130 km. from Bogota in a rural area with a high percentage of illiteracy. Educational broadcasts are the most efficient method to use in this fundamental education programme as the rural population lives in isolated houses separated by great distances.

The project started in 1948 with a small hand-made transmitter which was replaced in 1951 by a 1 kW transmitter and, in March 1953, by a 25 kW transmitter, the third most powerful in Latin America. Some 10 to 15 families are formed together into an *escuela radio*, each school having a small battery-run receiving set which can tune only to Radio Sutatenza. Each school consists of one room in the house of the most educated of the 10 or

15 families (primary school graduate level). The owner of the house officiates as a teacher, and 15 to 20 adult farmers gather in the room and listen to the programme. The morning course starts at 6 a.m. with a literacy lesson, the three R's; from 6.30 to 6.45 there is a geography lesson and then a history lesson. The men then go to their farms and come back to school at 5.20 p.m. when lessons in agriculture, handicrafts, music and community life are given. The women are given instruction in child care, hygiene and malaria control, in a special course from 4 to 5.15 p.m. Credit for the success of this project goes mainly to Father Salcedo, who was able to raise more than a million dollars which have been used for equipment. The government strongly supports the project, which has developed on a national scale: 6,800 schools are now in existence, attended by more than 100,000 adults.

Ceylon (Minneriya Project)¹

Forty-one out of the 50 adult education centres provided for have now been organized. The circulating library service has been extended to 26 of these centres. In 16 of them, 1,055 books were read by 748 readers during the month of July. A four-page mimeographed weekly news sheet for the newly literate is issued in Sinhalese and Tamil alternately. It is used as reading matter by the adult education centres. Articles contributed by members of the centres are reproduced. Mr. Hatch reports the introduction of a method which he calls 'training for everybody' and which he thus describes: 'It is intended to have a four-day period of such training in village after village at the rate of one every fortnight. First a preliminary meeting is held with the people of the village. The idea of the training is explained; the people say whether they wish to have such instruction. When they give the invitation the people say what kind of classes, on what sides of life and other problems they would like instruction. The programme is perfected; the dates convenient for the villagers are set. Then, on the appointed day, a small directing and teaching staff from the project goes to the village and lives with the people through the whole period. . . . Practical work and teaching go on in the village intensively during this time, day and night.'

'This method ensures that everybody, men, women and children, will be in some of the classes and instruction periods. . . . All local

¹ See vol. IV, no. 4, October 1952, p. 38, for a description of this project.

government officers and local organizations are included in the work, and a thorough foundation for follow-up is laid.¹

The staff of demonstrators in cottage industries and co-operation has been increased to 26. The government has agreed to the idea of bringing in for demonstration a small spinning machine which will take the cotton that the Agricultural Extension Department is encouraging the people to grow, spin it and prepare it for the handlooms.

*Thailand (Chachoengsao Educational Pilot Project)*¹

The expert in audio-visual aids, Mr. Crabtree, reports that the instructional materials and visual aids production unit established to work in close liaison with the pilot project is well organized, and is the most important source of supply of school materials and visual aids in the proposed programmes of the Ministry of Education.

It is divided into six sections: publication; art (production of drawings and sketchings for reproduction); silkscreen (reproduction of illustrations, posters, flyers, charts, etc.); photography (photostills, filmstrips, slides, copies of hand-drawn work, etc.); film library; production of miscellaneous experimental materials and teaching aids by supervisors and specialists. At the same time this unit is used for the training of teachers in production techniques.

A subcommittee of the executive committee of the Chachoengsao Pilot Project, including 20 Thai supervisors and foreign specialists, has been set up with the responsibility of planning detailed requirements for educational materials and visual aids.

Suggestions made have been periodically discussed in terms of teaching problems to be solved: type of material required, techniques of production, utilization in the classroom. More than 20 of these suggestions have been carried out. All the materials are experimental. They are intended for testing on the project and distribution throughout the kingdom, through the section of audio-visual aids of the Ministry of Education.

Mr. David C. Smith (Canada) joined the team working at Chachoengsao. Mr. Smith, who is director of adult education in Saskatchewan, will organize the adult education programme which will supplement the reorganization of the elementary and secondary school system.

¹ This project was described in vol. IV, no. 4, October 1952, p. 42.



Introducing a new skill (Photo: Unesco)

Dominican Republic: Regional Seminar on Adult Education

Pan American Day, 14 April 1953, was selected by the Dominican authorities for the opening of a regional seminar on Adult Education, organized with the assistance of the Unesco secretariat. The following countries sent delegations: Chile, Colombia, Ecuador, El Salvador, France, Haiti, Honduras, the United States and Venezuela. The following countries were represented by diplomatic officials accredited to the Dominican Republic: Brazil, Mexico, Nicaragua, Peru and Uruguay. OAS was represented by Dr. Guillermo Nannetti and Dr. Emilio Abreu Gomez, and there was an observer from the Interamerican Institute of Agriculture in Turrialba, Costa Rica. The Argentine Republic also sent an observer.

This seminar made literacy education its core subject, but it was inevitable that aspects of functional education should receive consideration. The working groups considered the various aspects of literacy education, including methods and procedures for the teaching of adult illiterates, campaigns for the promotion of adult education, methods of keeping literate adults from reverting to illiteracy, and the role of libraries in adult education. One topic on which a great deal of emphasis was placed was the training of leaders and teachers for adult education. In this regard the members of the seminar seemed to appreciate the efforts of Unesco in co-operation with the Mexican Government, OAS and other entities, in organizing Crefal to train personnel for adult and community education. Several recommendations were presented urging the establishment of similar training centers in the other Latin American countries.

In view of recent experiences in Colombia with the use of radio in adult education, several recommendations were offered urging the use of radio and television.

Several recommendations dealt with the establishment of 'popular libraries' which would attract the masses and offer them reading materials adapted to their interests. The library subcommittee suggested that Unesco and OAS canvass the possibility of adding to Cresfal's curriculum the training of leaders for popular libraries.

A topic that became the subject of a lively debate was the place of the vernacular tongues in literacy education. Here again opinions ranged from one extreme to the other. The following recommendation was finally drafted as the view of the seminar: 'It is recommended to Unesco and OAS that as far as possible literacy training and fundamental education of adults have as an ultimate objective the mastery of the official language of the country in order not to omit an instrument leading to broader general culture and wider communication among the individuals of the several human areas and communities.'

Teaching materials came in for a number of recommendations. In general the seminar members were in agreement as to the need for materials to meet the needs and interests of adult learners, and the publication of reading materials to keep them interested in reading after the training period. The seminar recommended that the 'American governments

obtain sufficient materials for literacy training prepared by the Pan American Editorial Board under the joint auspices of Unesco and OAS...'

On the matter of defining adult literates and compiling statistical data, the seminar took cognizance of the diversity of standards prevailing in the various countries, and recommended:

1. That the age of 14 years be accepted as the lower age limit in reckoning adult illiterates.
2. That persons physically and mentally incapable of becoming literates do not constitute a problem in literacy and should not be included in an adult education census.
3. That American governments, Unesco and other Specialized Agencies set up standards or control patterns to be used generally to standardize criteria for literacy, to the end that everywhere an individual can be considered literate when he attains a certain level of achievement agreed upon.

A working party brought in a report on the topic 'Adult Education and Peace' which included the following recommendations:

'The term peace must not represent a static... but... an active value... which will make possible the harmonious integration of man....'

'The commission condemns narrow regionalism, persecution of racial minorities, exploitation of man by man, class strife, white slavery and violation of human rights as enemies of peace.'

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FUNDAMENTAL AND ADULT EDUCATION

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EDITORIAL

It is always a pleasure for an editor to receive letters from his readers, for such letters, critical or flattering, are often his sole contact with his public. With readers in most corners of the globe and catering for a great variety of interests and range of professions, it is impossible for us to have anything like an 'average' reader in mind when we edit each issue. But naturally we wonder each quarter what our ten thousand readers think when they receive their three-monthly issue; how much of the material has proved useful to them in their own work? Do they agree with the points of view expressed? Is there some particular article they have been waiting to see which we have not yet printed?

The letters we do receive from our readers are instructive to us in answering these questions and sometimes in bringing to our notice points which we had not been aware of or had tended to take for granted. In such a letter recently a reader told us that it was with surprise that he learned that we accepted articles for inclusion in the bulletin! While it is true that most articles are commissioned, in case other readers may also be unaware of the fact, let us say that we do use unsolicited articles.

Readers of this issue will note that we are encouraging the receipt of these by inviting comment on several of the articles printed. While we use general interest articles, such as that of Stanislaus Rigolo in this issue, and discussive articles in our series 'Open Forum', the bulk of our material is of a 'how-to-do-it' nature, recounting experiences and experiments. Articles are generally of 2,000 to 3,000 words, accompanied by illustrations where appropriate. We are also interested in receiving material suitable for inclusion in our 'Notes and Records' section.

The reader who provoked these remarks informs us that three people of his acquaintance with interesting work to report were too modest to believe we would be interested or that we would use their articles. If there are any other such modest writers with opinions, ideas or experiences to re-tell we hope they will find the time to put these on paper and send them to us so that they can be shared with others. Though we prefer material in English, French or Spanish we can cope with most of the main languages of the world.

May we draw our readers' attention to an important addition to our series of *Monographs on Fundamental Education; Social Welfare Work in Jamaica* is a study of the Jamaica Social Welfare Commission undertaken by Roger Marier of McGill University, Canada, for Unesco. The study traces the growth of the Commission from 1937 and examines in detail its evolution, programme difficulties and successes. Since the Commission during its history and today has operated and operates a very diverse programme of activities, there will be much of interest in the book for workers in fundamental and adult education.